

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

VOLUME LV

JANUARY, 1938

NUMBER 10

READINESS FOR BLESSINGS

IRVING C. TOMLINSON

TO all who would advance the Cause of Christian Science, the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, has this arousing declaration (p. 570): "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences." Further, we read, "Those ready for the blessing you impart will give thanks."

How to give "a cup of cold water in Christ's name" has been dramatically portrayed in Matthew's account of Jesus' healing of the daughter of the Syrophenician woman. This woman was a Greek. The stage is set in the coasts of Tyre and Sidon. The actors are the world's greatest character, Christ Jesus, with blessings for all; a woman of Canaan, a pagan eager for the blessing; the disciples, urging the Master to send the woman away; and, unseen in the

background, the young sufferer, a so-called incurable demoniac, sadly needing a blessing.

The curtain rises on this woman of Canaan crying out to the Christian practitioner of Judea, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil."

What was the Master's response to this piteous appeal for a blessing? He had come to bring blessings to others. Was not this his opportunity? How, then, explain the Gospel narrative, "He answered her not a word"? Is the explanation of the Master's silence the fact that, having as yet no evidence of the woman's readiness for his impartation of the healing truth, he wished to test her faith? His was a message from Spirit, God. What he had to offer was the "pearl of great price." His realm was spiritual consciousness. Was the woman ready to turn from materialism? Was she ready for the pearl priceless? Must he not have evidence of her preparedness to receive?

Copyright, 1938, by The Christian Science Publishing Society. One, Norway Street, Boston, Massachusetts. Entered at Boston post office as second-class matter. Acceptance for mailing at a special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 11, 1918.

Certainly not as the son of David, as she had called him, not as a corporeal mortal, could he bring God's spiritual blessing. So "he answered her not a word." Did his silence indicate refusal? His disciples so construed it, beseeching him to "send her away." Jesus may have been considering whether she was among those ready for the blessing. He would neither accept nor reject her application for help until he had tested her. He could not bestow the gift of Truth while she looked for a blessing from personality. He affirmed the pre-eminence of his revelation: "I am not sent but unto the lost sheep of the house of Israel." She stood the test. It gave her no offense, for she worshiped him, saying, "Lord, help me."

Yet he must know that her prayer was for something more than loaves and fishes. So he gave the woman another test, saying in the words of a modern translator, "It is not fair to take the children's bread and throw it to the dogs." Hearing this, an enemy to Truth might say of Jesus: "How cruel! He has come to her land to heal, but when a sorrowing mother appeals for help, he scorns, and belittles her by comparing her to a dog."

But she had glimpsed the truth and endured the test, saying, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Of her answer, Joseph Parker, D. D., a former eloquent pastor of the City Temple of London, has said: "Is it possible for any answer to be keener in its wit, tenderer in its pathos, more hopeful in its sentiment? . . . No grander answer was ever returned by human lips."

Her words gave proof that she was indeed ready for the blessing. They

witnessed to humility—the open door for spiritual growth, the essential requirement for healing in Truth. Her words showed her self-renunciation, her willingness to be called anything if only she could share with the Master a crumb of this bread of Life. Meekness was her passport to the heavenly kingdom. Truly her thought evidenced readiness for a spiritual blessing. What untold rejoicing is there in Jesus' answer, "O woman, great is thy faith: be it unto thee even as thou wilt!"

"Even as thou wilt"! What tender pathos! What boundless love! What healing compassion accompanied those few words! A glorious climax to the final act of this drama is Matthew's simple ending, "And her daughter was made whole from that very hour." A daughter made whole; insanity healed; a demoniac restored; a so-called fatal disease proved to be curable; a Gentile welcomed into the household of Israel; Christianity proved universal! The religion of the Nazarene, overwhelming the boundaries of sect, marches forth to conquer the world for Christ.

What vital lessons this drama contains for modern disciples! Episodes similar to this one are enacted many times in the experience of Christian Scientists, longing to give their glorious message to those in need of blessings; of happy friends, eager to share their treasure with loving companions; of practitioners, called upon to welcome new patients; of churches, about to accept applicants for membership.

In every case the test that Jesus gave the strange woman is not to be forgotten. Is the eager searcher ready for the great blessing of Truth? The answer is important, not only for the applicant, but even more for

friend, for practitioner, for teacher, and for our Cause.

Experience shows that only through humbleness of heart and willingness to emerge from material selfhood is the applicant fitted to receive Christian Science. Wise practitioners, teachers, and churches know that a life dedicated to giving, not to getting, receives the blessing of Truth. If one is admitted to church membership whose chief desire is to get, he may not stand firm in times of trial and tribulation. One afflicted with mad ambition, who puts self first, may not meet with equanimity the experience of frequent disappointments and the defeats for office. He who loves the Cause most and self least wins the blessing of Truth.

True appreciation of the worth of Christian Science is a good preparation for the blessing of Truth. The mere uniting with a church does not signify freedom from life's problems. The higher one goes in spirituality, the greater is his privilege of meeting and overcoming the more subtle errors of materialism. The true Christian Scientist does not pray that he may have no problems, but he does pray that he may be victor in every life battle. As Mrs. Eddy often said to her household of the problems she had met and overcome, "I have always known that the victory is as certain now as it will be a century hence." The Christian Scientist knows that the truth revealed in the Bible and in Christian Science is the one thing worth while, and he allows nothing to take his eyes from the goal of ultimate perfection.

Any laxity in reverence for the sacred Scriptures proportionately deprives one of the blessings of Truth. "Science and Health with Key to the

Scriptures" by Mary Baker Eddy, the textbook of Christian Science, cannot be separated from the Bible. In Christian Science, disobedience to the Ten Commandments and to the Sermon on the Mount is anomalous—even treason. Mrs. Eddy says that the Bible was her only textbook. Disregard of the Scriptures is disloyalty to her revelation of Truth. A stalwart love for the Scriptures prophesies unending love for Christian Science.

The realization that Christian Science is a revelation from God fits one to receive of its blessings. Human opinion, mortal belief, doctrine, or dogma will so darken the vision that Truth will no longer be apprehended as the bread of Life. Being a divine impartation, Christian Science is a complete revelation which is sufficient for the world's redemption. No further revelation is called for. Obedience to the teaching of the Scriptures and of Science and Health will solve every human problem and enthrone the kingdom of heaven on earth. He who calls for a different plan of world salvation has voted himself unready for the blessings of Truth. He who lacks the true concept of Christian Science is unready for church membership.

Progress in the truth is rapid for him who knows that Christian Science has come in this age through the God-appointed revelator, Mary Baker Eddy. He realizes that "Christ Jesus and Christian Science" are "His two witnesses" (The First Church of Christ, Scientist, and Miscellany, p. 347). Such a student gains inspiration from studying the Lesson-Sermons in the *Christian Science Quarterly*, containing correlative passages from the Bible and Science and Health. He who understands, loves, and reveres the reve-

lator has made himself ready for class instruction and church membership. Consistent love for the revelator of Christian Science opens the door to the blessings of Truth.

It is imperative that those who seek Christian Science should understand that it is the gospel of Love. Imperative, also, is it to know that this religion is not without law and order. Christian Science is authoritative. It is the law of God, and commands obedience as firmly as do the laws of Moses.

The Leader of the Christian Science movement is Mary Baker Eddy. Authority is vested in the Manual of The Mother Church. He who would attach himself to the Christian Science movement should comprehend that a clear understanding of and complete obedience to the Manual is essential for every member. This obedience to the By-Laws means that every member shall pray daily not only for himself, but for all mankind; that he love his neighbor as himself; that only the Bible and the writings of Mrs. Eddy shall be accepted as his textbooks for self-instruction in Christian Science; that he who can afford it shall subscribe for the Christian Science periodicals; that he shall be temperate in all ways; that he abide by the religious

Tenets, the last of which includes the promise to "do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497).

The testing of the pleading mother by Jesus showed her to be devoted, zealous. Devotion to Truth, consecration to the church of Mrs. Eddy's founding, being industrious in good works, are qualities worthy of blessings. These qualities in the membership constitute a healing church, a rich blessing in the community, and a spiritually founded institution for world salvation.

A Christian Science church with tested adherents, who rejoice in giving more than in getting; who show their gratitude for blessings in devotion to the teaching of their revered Leader, in consecration to her sacred Cause, in obedience to her rules and the By-Laws; who practice what they preach, will give to "simple seekers for Truth," as our Leader directs, "a cup of cold water in Christ's name, and never fear the consequences." In their prayers for growth in understanding, in their desire for better and quicker healing, in their earnest wish for increase in membership, they will hear Truth's voice saying, "Great is thy faith: be it unto thee even as thou wilt."

EVER-PRESENCE

PETER J. HENNIKER HEATON

AIM high, and eagle-hearted aspiration
 Shall soar with thee on wings that may not tire
 To bright horizon peaks of demonstration,
 The thousand hills of hope and high desire.
 And on the wing, though storms around thee riot,
 Thou shalt know only, rising to the sun,
 The eternal fields of home, the waters quiet,
 The Father's word, "Well done."

"COME NOW, AND LET US REASON TOGETHER"

ELLA H. HAY

THIS loving invitation to mental activity is given in Isaiah: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Examining human thought-processes, we find that we are continually reasoning, either with ourselves or with others. We confer with others on common problems, and in our own thinking we reason about matters of personal or general interest. The fact that at times we seem to drift along with little apparent effort to think in a direct line, does not alter the fact that our thoughts consist of a more or less conscious argument, in which we weigh evidence, consider circumstances, plan deeds, and examine unseen causes and their results.

Existence is primarily mental, and human experience is shaped by the thoughts entertained in human consciousness. Therefore the harmony of our experience depends on the basis accepted for our reasoning. Mary Baker Eddy says (*Science and Health with Key to the Scriptures*, p. 492): "For right reasoning there should be but one fact before the thought, namely, spiritual existence. In reality there is no other existence, since Life cannot be united to its unlikeness, mortality."

We have the one right basis for reasoning when we understand God and man's relationship to Him. Through a consecrated study of the Scriptures, the Discoverer and Founder of Christian Science gained a clear understanding of the nature of God. She proved that the basis for her reasoning was correct by healing the sick and overcoming various

types of inharmony through spiritual means. When speaking of the discovery of Christian Science she says (*ibid.*, p. 110), "The Scriptures were illumined; reason and revelation were reconciled, and afterwards the truth of Christian Science was demonstrated."

It is through the reconciliation of reason and revelation that the truth of God's ever-present availability in healing the sick and reforming the sinner is proved in human experience. The filling of our consciousness with the facts of spiritual existence gives us the basis for reasoning that ensures harmonious results. It is cause for gratitude that as Christian Scientists we have the ability to reason, to think constructively in a direct line. And real progress is accelerated as humanity more generally accepts the fact that the only right reasoning is that which proceeds from the basis of spiritual realism.

Christian Science makes clear the fact that matter is not a stable basis for reasoning, since it contains elements of inharmony, disease, lack, limitation, decay. If we accept as a basis for our reasoning the belief that life, intelligence, and substance are in matter, then we accept the operation of the so-called laws of matter, which result in weakness, weariness, disease, death. Changing our base to the truth that man is not material but spiritual, we demonstrate the power of divine Principle, Love, whose law has only one objective, the production of harmony.

The belief of life in matter is the cause of all inharmony. Purification of thought is the new birth, through which each seeker learns that man is born of God, and therefore is not

material but spiritual. Many persistent claims of disease have yielded when the fact became clear that the real man is never born materially, but coexists with his Father-Mother God, infinite Mind.

One who is alert finds each day countless opportunities to reason rightly. Mortal mind presents various pictures of sin, suffering, and disaster, and these pictures seem real to frightened material sense. Hence the need of correct reasoning. Nothing is real that is unlike God in nature and character. God made all that was made, and He made everything good. These facts are plainly stated in both the Old and the New Testament. For example, in the first chapter of Genesis we read, "And God saw every thing that he had made, and, behold, it was very good;" and again in the Gospel of John, "All things were made by him; and without him was not any thing made that was made." These passages clearly state that while experiences unlike the nature of God claim to be real, they were not made by Him, and therefore have no divine authority or permanence.

Mary Baker Eddy states in "Unity of Good" (p. 20) that the "argument of evil must be dethroned" by reversing its claims thus: "*First:* God never made evil. *Second:* He knows it not. *Third:* We therefore need not fear it." And she continues, "Try this process, dear inquirer, and so reach that perfect Love which 'casteth out fear,' and then see if this Love does not destroy in you all hate and the sense of evil."

It is evident that distressing problems of lack, want, disease appear in human experience, and the Christian Scientist does not ignore them. Instead, he solves them satisfactorily by using as the basis of his thinking

the great spiritual facts of existence, that God is All, that He is Principle, and that divine law is ever operating to sustain the complete harmony of His creation.

The remedy for sickness lies in our knowing that man is not subject to any law of matter, since he is not material, but spiritual. This line of reasoning prayerfully pursued, and expressed in acts that demonstrate good in daily experience, heals the sick.

It was particularly of the healing of sin which the prophet spoke in the above-quoted passage: "Though your sins be as scarlet, they shall be as white as snow." Sinful tendencies that seem to be deeply rooted in human thought are not ignored by Christian Science. Sinners are healed of believing that sin confers pleasure or satisfaction through their newborn recognition of the spotless purity of God and of man in His image.

It is through awakened spiritual sense that we reason rightly. Spiritual sense reverses the evidence of the five corporeal senses and presents to consciousness the facts of creation. When we insist that God is the source of true ideas, and that our only need, therefore, is for His ideas, we are reasoning rightly, even though sense testimony persistently claims the opposite. Our spiritual food is Truth. We are clothed with garments of praise and salvation; our real income is the wealth of spiritual ideas continually at hand. These statements are true and demonstrable, as has been proved in the experience of many who have found freedom from claims of lack through the understanding of God gained by means of Christian Science.

A most helpful aid in holding thought in line with the divine and so reconciling reason and revelation,

is a frequent study of the Sermon on the Mount. Here the Master touches on many phases of human experience and offers the right solution. For example, he says: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Here he urges mankind to recognize the fact that life is spiritual and sustained by God, Mind. We shall see greater progress for all mankind as that sublime sermon is more deeply studied and its lessons are better lived.

A child who was inclined to fight at the slightest provocation learned in a Christian Science Sunday School

something of his own ability to reason rightly. One day an adult noticed that he withdrew from an impending quarrel, and asked how this good result came about. The child replied, "Oh, I just thought that what he said wasn't him, anyway, and what I wanted to do wasn't me—so why bother about it?"

Christian Science teaches its students to reason from the basis of God's allness, to overcome evil by understanding its unreality, to express in daily life spiritual characteristics, and to obey the Golden Rule. Obeying this rule, we can all "reason together," and so gain the right basis for reasoning which ensures progress for all mankind.

WALKING WITH GOD

JOHN ASHCROFT

THROUGHOUT the Scriptural record of humanity's spiritual progress there runs the golden thread of evidence of Deity's omnipresence, of God's nearness to man.

Some thirty-three hundred years before the beginning of the Christian era, over five thousand years before the discovery of Christian Science, there was, as the Bible records, a man whose long life is described in the brief but graphic statement that he "walked with God: and he was not; for God took him." The validity of this story was confirmed by the writer of the epistle to the Hebrews, who wrote of Enoch as having been "translated that he should not see death." His claim to attention and appreciation rests upon the fact that he "walked with God"; that he so thought and comported himself that he could be continually and increasingly aware of the divine presence and companionship. In this he serves

as an illustration of the possibilities of spiritual realization in our present experience.

What was it that enabled Enoch to realize this divine presence and enjoy the ineffable satisfaction of such realization? It was certainly something not derived from human education or finite experience; something so much at variance with the physical senses that these senses were silenced as this realization was achieved. Was not Enoch's realization the logical and inevitable outcome of his perception of Spirit as the only creator, the only cause of all that really exists?

If one concedes the premise that God is Spirit, as stated by Christ Jesus, and that man is His image and likeness, as the older Scripture avers, there is no escape from the conclusion that the testimony of the physical senses as to the nature of man is entirely at variance with the spirit-

ual facts. The infinitude of Spirit, Mind, logically excludes the possibility of the real existence of any opposite, of a material universe or material man.

To have walked with God and to have achieved the demonstration of eternal life without passing through the experience called death, Enoch must have realized something of the spirit of the Science of being. He must have gained some perception and understanding of the eternal truth, the truth which Christ Jesus revealed and demonstrated, and which has finally reached this age in the teachings of Christian Science. Mrs. Eddy has said in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 214), "If Enoch's perception had been confined to the evidence before his material senses, he could never have 'walked with God,' nor been guided into the demonstration of life eternal."

God must have been very real to Enoch. He must have had a wonderful consciousness of the divine presence, a consciousness approaching that of Christ Jesus in his intimate communion with his Father, exquisitely portrayed in the seventeenth chapter of the Gospel of St. John. Humanity needs more of this sacred sense of the Father's nearness and availability; more of an ever-increasing consciousness that it can turn to Him at any time as to an ever-present friend. Mary Baker Eddy had this satisfying sense of Deity. In her work "No and Yes" she writes (p. 19), "What the person of the infinite is, we know not; but we are gratefully and lovingly conscious of the fatherliness of this Supreme Being."

As we accustom ourselves to think

of God as divine Principle, as Spirit, Soul, Mind, and of our true self as the idea of Mind, our appreciation of the fatherliness of God should grow more distinct. We should never allow ourselves to lose this priceless sense of our relationship to Him, never cease to think in terms of Father and son. Maintaining this recognition of His nature and nearness, we shall find ourselves able to walk and talk with Him as Enoch did; and as our Way-shower, Christ Jesus, did when he went about on his healing mission. God is not a metaphysical abstraction. He is our Father, our Father-Mother God. If we so regard God, so order all our thinking about God, we shall have an increasing and enduring sense of His presence; and we shall also realize more of our own true nature and of our ability to walk and talk with Him.

This walking with God is a spiritually mental experience. The physical senses have nothing to do with it. Indeed, this communion with God can be enjoyed, in the language of St. Paul, only as we are "absent from the body." A progressive Christian Scientist soon learns that in order to come into rapport with divine Mind, thought must be lifted above the turmoil of the senses into the realm of undisturbed Truth. If at times we find ourselves momentarily too mesmerized to rise to such spiritual heights, we can always pray for a clearer sense of His presence; for a clearer consciousness of His unfailing love and care. As Christian Scientists we stand in great need of a constantly improving realization of how this divine companionship may be uninterruptedly experienced and enjoyed. We need a fuller consciousness of the fatherhood of God, that

we may become aware of the true brotherhood of man. We do well to ask ourselves frequently: How real is God to me? Does He seem to me as real as some trusted friend? If so—and He certainly should be so to us—let us accustom ourselves to the thought of His ever-presence; let us learn to talk with Him as child with parent, friend with friend! This is an intensely practical and fruitful endeavor.

Suppose we are suffering from some seemingly persistent physical distress, and our efforts to free ourselves are not so effective as they should be. We may have worked out the problem to the point where we see that it is unreal because of the reality of the opposite truth, and yet the sense of suffering continues. In such straits, should we not talk to the Father as ever-present Mind, and ask His help, not that we may be at ease in matter, but that His ability to heal and save may be made manifest? We may be endeavoring to prove the Science and truth of being for someone else, and not succeeding as we should. Our premise is correct, our reasoning logical, our love unbounded, and our faith unwavering, and yet the sufferer apparently does not respond. Shall we not ask His aid, not that a mortal sense of existence may be perpetuated, but that His omnipotence may be more fully understood and demonstrated? Perhaps we are burdened by lack of employment. Let us turn to Him, and humbly thank Him that we are beginning to see that this evil is not real, though it seems so at the moment; and then trustingly ask Him for the understanding with which to prove its unreality. If we pray for a clearer sense of His allness, of His abundance, we shall be

apt to find our eyes opening to the presence of that which we need; just as the eyes of Hagar were opened in the wilderness to the presence of the water she needed for her suffering child.

The belief may be a persisting need of money wherewith to pay our honest debts, or wherewith to provide ourselves with the periodicals of our movement, or with funds for the support of our churches, that they may carry on their healing ministry. May we not turn confidently to Him in solving this problem, knowing that it is His good pleasure to manifest His abundance, and that nothing can thwart His loving purpose? Do we need food, raiment, shelter, or any other thing necessary to our well-being here and now? Shall we not look to Him, not that any merely material craving may be satisfied, but that we may be living witnesses of His willingness and ability to care for His own? Turning unhesitatingly to Him, we shall prove the truth of our Leader's assurance on page 326 of our textbook, "Working and praying with true motives, your Father will open the way."

Let us turn to the Father at all times and under all circumstances, in gratitude and in faith when things go well, or when they go ill. Let us seek of Him, with childlike confidence, the remedy for our trouble, even while we recognize its unreality, knowing that He is ever "keeping watch above His own." It is this sense of His fatherliness, His loving-kindness and availability, that will enable us to reach upward in our hour of need and mentally take His hand, confident that He will help us over the rough places on our journey heavenward, on our pilgrimage from sense to Soul.

TRUE SELF-CONSCIOUSNESS

EMMA EASTON NEWMAN

TRUE self-consciousness is consciousness of the real self, which is known to God, but not to mortals, and is desirable. The self-consciousness which is a deterrent to human advancement, and which seemingly hampers some whose duties bring them before the public, and also many in private life, is the belief in a counterfeit, reversed sense of a self totally unknown to God.

Searching by means of the Concordances to Mrs. Eddy's writings for a clear distinction between the real and the unreal self, the student may find, on the one hand, such terms as self-aggrandizement, self-mesmerism, self-assertion, self-justification, self-deception, self-distrust, and on the other, self-surrender, self-respect, self-oblivious, self-immolation, self-denial, self-consecration, self-control, self-offering, self-government, and their like. A clarified understanding of the distinction between the real and the unreal self enables one to contradict intelligently all false, masquerading forms of self. The word "contradict" means "to assert to the contrary," as well as "to deny the truth of." The quality contrary to self-aggrandizement evidently is self-abnegation. Self-distrust would be reversed by self-government, and self-justification would necessarily give way to self-surrender.

When one's own or another's false sense of self has seemed rampant, the word "unselfed," with all that it implies, falls blessedly on the ear. In her message written for the dedication of the Extension of The Mother Church (The First Church of Christ, Scientist, and Miscellany, p. 6) Mrs. Eddy has used a gracious and descriptive phrase in her statement,

"To abide in our unselfed better self is to be done forever with the sins of the flesh, the wrongs of human life, the tempter and temptation, the smile and deceit of damnation." Here is a definite rule for healing sin and human wrongs, namely, to abide in, to live continuously in, "our unselfed better self."

The goal is worth striving for, and the required sacrifice is—what? Merely an exchange of the unlovely qualities of the unreal, fleshly self for the winsome attributes of the real child of God! This true self-consciousness is shown in Christ Jesus' conscious communion with the Father as evinced by his words recorded by John, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." This is the selfhood which reflects God. Understanding this, one has no sense of inferiority, no thought that other human beings are more able or efficient than oneself. Also, there is no feeling of self-centeredness or self-assertiveness. In true spiritual democracy, which is inseparable from the Science of Christianity, there is no looking up to persons and no looking down upon persons. He who indulges in the one will invariably indulge in the other. Peter, as an elder of the church, exhorted other elders, as we find in Moffatt's translation, which reads as follows: "Be shepherds to your flock of God . . . not by way of lording it over your charges but by proving a pattern to the flock."

A Christian Science church, carrying out the provisions of the Church Manual, patterns true Christian democracy. One who has finished his

term of Readership retains no authority merely because of his past occupancy of this post. Directors or trustees are servants of the membership. The history of any religious movement is apt to show a downward curve at a point where personal domination is allowed entrance. Desiring to hold office, and using electioneering methods to gain it, do not fit one to serve the church founded on the teachings of the Master, who said, "I can of mine own self do nothing." It is the humble, self-immolated thought which prepares a member to accept an appointment or an election with love, and truly to serve the church which our selfless Leader envisioned and founded.

When animal magnetism assumes the form of lack of kindly consideration of one for another in a church group, it would be well for each to pause and think deeply of the untold sacrifices which accompanied our Leader's steps in establishing an organization designed to make operative in human experience the Science of Christlike living, accompanied, as in apostolic times, by the signs of healing.

The way is marked out. It is the unselfed way. The rules are specific, scientific, and may be found plentifully stated in the writings of Mary Baker Eddy and in the Bible, from which she drew her inspiration. Those weary of the failure of man-made creeds and systems to procure health and happiness turn to Christian Science from varied walks of human life. Discouraged, broken-hearted, perchance dishonored victims of "the tempter and temptation, the smile and deceit of damnation," they come and find a ray of hope. They seek and receive healing of some physical, domestic, or financial difficulty. With many, the upward

climb seems a long one. As has been often said, the Christian Scientist does not claim personal superiority. He only claims that in proportion to his application of the teachings of Christian Science he is better than he was. And this betterment consists of an awakened comprehension of God as impartial, the everywhere present Principle, Spirit, and the exchange of the counterfeit for the true concept of man as Principle's idea.

The process of surrendering the false and gaining the true self-consciousness may seem arduous to human sense, but the rewards are manifold. To outward view these rewards seem to be the objectives for which men strive, but they are added as the goal of Spirit, the one and only Ego, is kept rigorously before one's gaze. There can be no mental juggling by which the student may seek first the goal of Spirit and true self-consciousness, only because he thinks this will bring the promised rewards in terms of human advantage. Spirit, the All and only, the undivided and infinite, is sought by human sense, but to spiritual sense, man is forever Mind's idea—the man whom God created and maintains.

Our ranks are not largely recruited from those whom the world calls fortunate. So if we seem slow in measuring up to the ideal of what a Christian Scientist should be, our sincere and honest desire to bring to light our true selves will be its own reward. Not that desire alone will suffice. We must progressively emulate Paul's willingness to be "absent from the body," or the flesh, which includes proving the absence of all forms of a false sense of self.

A striking exposition of the manner of purification from the flesh is found in "Miscellaneous Writings" (pp. 8, 9): "The Hebrew law with

its 'Thou shalt not,' its demand and sentence, can only be fulfilled through the gospel's benediction. Then, 'Blessed are ye,' inasmuch as the consciousness of good, grace, and peace, comes through affliction rightly understood, as sanctified by the purification it brings to the flesh, —to pride, self-ignorance, self-will, self-love, self-justification." If our relations with others who are or are not fellow Scientists seem at times to be discordant, we may well see how much of the flesh, as here defined, needs to be expelled from our own disposition. As we look through the lens of "our unselfed better self," those with whom we are thrown in contact are seen in a more lovely light.

Greatly desired healing often awaits the gaining of true self-consciousness. The only possible aim of the Scientist is the gaining of greater ability to heal the sorrows, diseases, and evils of those who seek his aid; and this healing power comes in proportion to his ability to see all men

through the lens of spiritual sense, in humility.

If the Christian Scientist is growing in self-abnegation he will rejoice more in the consciousness of divine Love—God and the glories of His spiritual creation—than in the healings that flow from his consecrated life. Facing toward God as the goal, and single-mindedly seeking for rewards only in terms of true self-consciousness, we shall not look over the shoulder to see the results. But the promised "signs following" will truly follow where humble, Christlike thought has walked. Mrs. Eddy has written (*ibid.*, pp. 1, 2): "Humility is the stepping-stone to a higher recognition of Deity. The mounting sense gathers fresh forms and strange fire from the ashes of dissolving self, and drops the world;" and, "Goodness reveals another scene and another self seemingly rolled up in shades, but brought to light by the evolutions of advancing thought, whereby we discern the power of Truth and Love to heal the sick."

A MORNING PRAYER

WILLIAM MATTHEW COTTERILL

DEAR Father, may I live today

To see Thy goodness here.

I pray for light to do Thy will,

That I may hear the "Peace, be still,"

Which conquers doubt and fear.

Can doubt or fear keep me from Love,

When God is All-in-all?

The joyousness of faithfulness

Is manifest to heal and bless,

When confident I call.

With confidence in Love's all-power

I stand serene and say:

The loveliness of Love around

Encircles me, and I abound

With gratitude today.

THE UNIVERSALITY OF CHRISTIAN SCIENCE

JOSEPH CARL MARKSTEIN

TO the man who called him "Good Master" Jesus said, "There is none good but one, that is, God;" and the Bible also states that "God is no respecter of persons." These truths, that God alone is good and the source of all good, and that He provides an infinitude of good for all His ideas, are essential in the practice of Christian Science.

Christian Science, teaching the love, the goodness, the allness, the omnipotence, and the omnipresence of God, states as an absolute corollary thereto the unreality of error, or the claim of a power apart from God. It teaches that since there is no reality in error there can, scientifically speaking, be no relative states of evil. Actually, therefore, error is neither great nor small; it is neither individual nor universal. It simply is not. Being the opposite of God, or good, error is unreal, because it did not come from God. We therefore need not fear evil in any form, for whether it claims to be great or small it is the same old lie, the same old nothingness. We cannot, however, ignore the claims of error through the mere statement of its unreality. We need to declare and realize and prove its nothingness through understanding the allness and omnipotence of God, good.

As Christian Scientists we have no right to invade the consciousness of another with a treatment unasked, but we can declare the above truths impersonally whenever the opportunity presents itself. We can know and hold to the real man's perfection as God's image or idea. We can acknowledge that the full and complete reflection of divine perfection, divine goodness, divine protection,

belongs by divine right to all men everywhere—regardless of station, wealth, age, position, or any other evidence of the material senses—for in reality there is only the true, spiritual man. This truth is part of the universality of Christian Science.

On page 494 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good." The riches of His love belong to all God's ideas, and they are ours in the measure that we rightly claim our heritage and express the divine nature. It is our privilege to claim this heritage, manifested in righteousness, health, happiness, right activity, bountiful supply, joyous service, and love for those who ask us for help in Christian Science, for ourselves, and universally and impersonally for all humanity.

If we would overcome the manifestations of error that seem so rampant in the world today, we must begin by overcoming in our own consciousness a belief in the reality and power of such claims. Should we entertain wrong thoughts about fellow church members, how could we hope to work successfully against claims of lack or discord in our branch church, or for the protection and progress of branch church activities everywhere?

Error claims to work universally in world-wide conditions of depression, lack, and unemployment. It claims universality through false medical laws of age bringing blight, decrepitude, and impairment, and in

epidemics of disease. This being so, we can and should work universally in Christian Science to prove error's unreality. We can declare and realize the universality of health and perfection, of substance and supply, just where error claims the prevalence of disease, imperfection, and lack. God, being "no respecter of persons," provides good for all His creation, and not just enough good for certain localities or individuals. If we consciously realize God's omnipresence, and His omnipotence blessing and supplying all His children, then we shall prove that no plague can come nigh our own dwelling.

One of error's false claims to universality is that of war or fear of war. Perhaps we feel that if war does not immediately threaten our own country we need not concern ourselves with its seeming imminence in other countries. Christian Scientists can do effective work against threats of war anywhere. Their religion is essentially a religion of love. Christian Science teaches primarily and fundamentally that God is Love, that God is All, and that in the allness of Love war, with its attendant destruction, want, woe, and unhappiness, has no place. Merely asking God to avert war will not avail, for this would imply that God knows war, and what He knows is and always will be. Our work is to know that war is no more real than any other claim of animal magnetism. Our work is to know that false propaganda cannot operate through belief in the inevitability of war or the glorification of war. Whether error's argument assumes this or any other form it has no reality on which to base itself, no power to enforce its false claims, no avenue through which to operate. Good alone has reality, power, and presence.

Every thought or seeming manifestation of hatred, revenge, greed, racial animosity, tyranny, despotism, desire for personal prestige and power, threatening to eventuate in war, can be negated in Christian Science by the realization of the ever-presence and power of Love, reflected in that love that sees in each one's real being God's own image—Mind's true idea. If we love the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength, as our blessed Master commanded, then surely we shall not fail to love our neighbor—all mankind—as ourselves. There is no power apart from God that can destroy man or the good that God has bestowed upon man, and this truth, universally realized and practiced as taught in Christian Science, is an effective offset to false, warlike propaganda and to every claim of universal error.

Our great Master, Christ Jesus, worked universally for mankind. Just before his ascension he said to his disciples, "Go ye into all the world, and preach the gospel to every creature." Every Christian Scientist is called to bear witness to the healing Christ, and each one who is doing healing metaphysical work in Christian Science, be he a registered practitioner or not, is obeying the spirit of the Master's command to "preach the gospel to every creature."

As with the great Way-shower, so it is with his great follower, Mary Baker Eddy, for second only to him in love and unselfed labor for universal good stands the revered and beloved Discoverer and Founder of Christian Science. The Mother Church, which she established, although located in Boston, is worldwide in its membership and in the scope of its many healing activities.

Through divine revelation our Leader was guided in so founding and establishing the Christian Science church that it will maintain and prove the universality and availability of good for all who accept its teachings today and for all time to come. And in proving the universality and availability of good, Christian Science is likewise proving the nothingness, the unreality, of error.

In all Mrs. Eddy's great work, perhaps nothing stands out as more individual, as well as universal, than the prayer which she instructed every member of her church to "pray each day." This prayer reads (Manual, Art. VIII, Sect. 4), "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" Think of it! "The reign of divine Truth, Life, and Love" established in you, in me, in each one of us who makes this prayer his own, to the elimination of all sin! God's Word—the truth as taught in Christian Science—enriching "the affections of all mankind," bringing universal love

and peace between men of every nation and race and clime, and governing them all through divine Mind! Can war, hatred, disease, lack, sin, discord, error of any kind, have even a semblance of reality or power anywhere when this prayer goes out understandingly and with heartfelt sincerity from Christian Scientists collectively? Let us humbly seek the divine inspiration that will enable us to offer this all-embracing prayer in the spirit in which our beloved Leader gave it to us!

Ever before our thought should be the high goal of final victory over every phase of error. As more and more we realize the universality of Christian Science, and through its teachings prove God's omnipotence for the healing and salvation of all mankind, the nearer will come the day of victory, the day foretold by Habakkuk: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;" and to all mankind shall come the visible manifestation of the ideal Church, the "Church Universal and Triumphant," referred to by our Leader on page 19 of the Manual.

TESTING TIMES

SUSAN F. CAMPBELL

THE Science of Christianity would be of little use if its adherents could not stand the test which the dawn of Truth inevitably brings to the human consciousness.

The more quickly the student is ascending above the dream of life in matter the more numerous may be his tests. In the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures," and other writings by Mary Baker Eddy, we find the complete revela-

tion of the Science of being. Statements such as this in *Science and Health* (p. 494), "Divine Love always has met and always will meet every human need," are willingly accepted, and the sincere repetition of such words is comforting, reassuring, and helpful.

But should there come a demand to prove the truth of a statement, it may seem that the test is not always joyous. Sometimes it may seem to make great demands on the student's

faith and resilience. The genuine Scientist, however, stands by the declaration of Truth, rising into clearer spiritual altitudes, until unwavering realization of the truth leads through to demonstration. To the human or mortal sense testing times may seem grievous, but they should not be attended by suffering, for Mrs. Eddy has written in the textbook (p. 378): "Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every circumstance with truth."

The presence of the Christ in human consciousness shows materiality and personality to be unprofitable, ungodlike, and unreal. The vision of the Christ also reveals a universe unknown to the mortal sense of people and things, and disturbs the dream of life in matter. As we read in the epistle to the Hebrews, "He taketh away the first, that he may establish the second."

Every great character has been tested; it is the common experience of those who have been of real service to humanity. Elijah was tested to the point where he prayed that he might die, but death would not have saved him. He had to learn to use the power of God, in order to stand the test and so find his thought lifted to the mount of revelation. At one time, when supplies seemed to fail, he was led of God to go to Zarephath, to a widow who was divinely directed to take care of his human needs. But when he arrived at the outskirts of the village he met the woman, and found that he not only had to make his own demonstration of supply, but also had to make this demonstration for the woman and her household. So did other great Bible characters undergo mighty testing times, and rise above what may have

seemed to others insurmountable opposition.

Jesus was tested, tried on all points. We read in Hebrews, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." His disciples underwent tests which might have broken down their faith had their faith not been invulnerable.

Christian Science teaches the allness of God, His ever-presence, all-power, and all-inclusive knowledge, which knowledge in itself disposes evil of its claim to place, power, or reality. The allness of God and the nothingness of evil have to be proved whenever and wherever evil claims or appears to be real.

Mrs. Eddy has written in *Science and Health* (p. 259), "The Christ-like understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration." We may be tested many times every day in proving this mighty statement. Over and over again the suggestion comes that man is not perfect, that man is sick, sinning, dying. We shall be tested on this point until the human yields completely to the divine, and the truth of perfect God and perfect man fills our consciousness.

To what extent are we ready to stand by the statements of Christian Science in the face of sense testimony? Do we dare to say: I will stand by the truth, and hold to the truth, in spite of all the seeming hatred and malice of the carnal mind, because I know the statements of Science are true? I know that perfect man coexists with perfect God, and I know that perfect God could not bring forth anything unlike His

own perfect selfhood. Therefore, this false thing challenging my understanding of perfect God and perfect man—whether it appears as myself or another—is merely a fantasy, a mesmeric belief, having no reality.

Every statement of truth is provable when the student is entirely willing to prove it. Instead of dreading testing times we can welcome them, for they compel us to prove the depth of God's love, and the unalterable nature of Truth. Such tests never leave us at the point where we met them. They turn us away from the human to complete reliance on the divine.

Our precious Leader was tested beyond what would ordinarily be called human endurance. For some years after her great discovery, poverty stalked by her side, friends betrayed, relatives deserted her. She was very much alone, a great Leader, spiritually far ahead of any of her contemporaries. But Mrs. Eddy stood the tests of poverty, friendlessness, desertion, loneliness, and hatred of her great God-given discovery. She might have been tempted to give up in those early days, but she stood the test, alone with God, patient, meek, listening for God's voice above the din of the world's clamor. She knew what was real. Her sense of values was not a human or personal one, because she talked and walked with God. Mrs. Eddy was

exploring the world of Spirit, the realm of Mind, the universe which Jesus labored to show to humanity. She understood and loved Jesus as no other human being has ever known and loved him, and she knew how triumphantly he stood each test. She did not act under the impulsion of the human will, but listened for God's voice and then followed unhesitatingly, in the face of great opposition from the less spiritually minded who had not heard the voice of God and wanted to follow a course which to darkened human sense seemed the better way.

Dare we try to escape the testing times, the opportunities to prove the statements we may have been making for years? Are we prepared to meet our testing times with Christian Science? Or shall we turn back just for a season to the old ways and means for alleviating the false beliefs of pain, discomfort, loneliness, poverty—laying aside our opportunity to prove that which will bring us individually to the mount of revelation?

Jesus met every test that confronted him with Truth. This enabled him to stand that glad day when, forty days after his testing time with "the last enemy," he led the disciples out as far as Bethany, "and it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

RECORDING

MARTHA BAILEY PROCTOR

WE try to measure our life in years,
 Dating from now—before and after;
 Trace it on calendars with tears,
 Veil it with transient dreams and laughter;
 While on sundials in the heart,
 Truth writes, forever from time apart!

SPIRITUAL UNDERSTANDING AND DIVINE HEALING

OSCAR GRAHAM PEEKE

IT is recorded in Luke's Gospel that besides his twelve disciples, Christ Jesus appointed seventy others to preach the gospel of the kingdom of God, and specifically instructed them to heal the sick. It is also stated that they returned with joy, saying, "Lord, even the devils are subject unto us through thy name." Evidently, by their spiritual understanding many cases of sickness had been healed and much sin destroyed; and doubtless their great Teacher was also happy because of their success. Yet he found it necessary to admonish them by saying, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

Heaven was a favorite subject with the great Teacher. The Gospels indicate very clearly that Jesus taught that the kingdom of heaven is a state of spiritual consciousness, attainable here and now by subjugating personal sense, and by gaining an understanding of God's immutable law of universal harmony. The purpose of his admonition, therefore, must have been to impress upon the seventy that, in order to preserve that state of consciousness by which, through his teachings, they had been able to cast out many devils of sickness and sin, they should be alert to guard against being elated through any sense of personal accomplishment. From the Gospel account of Jesus' sayings and teachings we learn that his followers should pray constantly for more humility, more love, more spiritual understanding.

The method of healing taught by Christ Jesus was carried on success-

fully for almost three hundred years after the Master left the earth. Then, because personal sense, manifested in pride, rivalry, and other phases of wrong thinking, gained a foothold among the early Christians, the understanding of God's true nature gradually waned, and in the third century A.D. spiritual healing was lost to the world. The discovery of Christian Science by Mary Baker Eddy, in 1866, revived this glorious art, and today it is being practiced in every civilized country. Although the world is at present in the throes of mental fermentation, increasing numbers are nevertheless gradually awakening to the truth that all fears, resentments, hatreds, disasters, sicknesses, and sorrows are due to ignorance of God's true nature—ignorance of His immanence, His impartial bounty, His unchangeable love. The healing and regenerating power of Christian Science is proving to humanity that the only way out of its manifold woes is through the understanding and demonstration of God's beneficent and harmonious laws.

The modus by which spiritual law operates to establish health in the place of sickness and disease, and to overcome all other discordant conditions, is fully explained by Mrs. Eddy in her textbook of Christian Science, "Science and Health with Key to the Scriptures." This work and her other writings make it clear that every case of healing accomplished by Christ Jesus, every one of his marvelous works, resulted from compliance with a fixed and positive rule, the Principle of which he understood perfectly.

He understood God to be infinite Life, Truth, Love, Principle, and man to be God's image and likeness; as stated in the first chapter of Genesis, therefore spiritual and perfect. From this basis of spiritual understanding Jesus discerned the erroneous beliefs in the human consciousness, and in the cases of those who came to him for healing, he destroyed them. He taught a practical and scientific theology, a theology to be not merely believed, but understood and demonstrated in overcoming sin and healing every kind of disease. This was the medicine he used, and the only medicine he countenanced. In "No and Yes" (pp. 1, 2) Mrs. Eddy states, "The theology and medicine of Jesus were one,—in the divine oneness of the trinity, Life, Truth, and Love, which healed the sick and cleansed the sinful." And she continues with this enlightening statement: "This trinity in unity, correcting the individual thought, is the only Mind-healing I vindicate; and on its standard have emblazoned that crystallized expression, CHRISTIAN SCIENCE."

Christian Science Mind-healing stands pre-eminent among all other systems because it excludes the human mind as a factor in healing. It denies the validity of material sense testimony, and recognizes the divine Mind, or God, as the only Mind of man. Although spiritual understanding is requisite to demonstrate health by such denial and recognition, Christian Science is not abstruse or difficult of comprehension. Spiritual understanding may be attained by all who honestly seek it through study and practice of what they learn.

Children, unaffected by worldly wisdom, grasp the fundamental truths of Christian Science readily.

A little seven-year-old girl who attended a Christian Science Sunday School healed her mother almost instantaneously of a severe nervous headache by reading to her a single sentence from Science and Health. Opening the book at random, she read slowly and earnestly (p. 259), "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration." She closed the book and said, "Mother, you are well." Very quickly the mother realized perfect freedom. Later she said to the child, "Did you understand what you read to me?" "Of course!" came the reply. "It just means that perfect Principle is God, and you know that God is Love, and you are Love's perfect child. There is no sickness in Love; therefore you could not have any sickness in you."

It is true that the individual who seeks the healing touch of Christian Science may present the appearance of being very sick or very sinful, but only to the material senses. These unreliable senses never cognize the truth about man, God's likeness. The spiritualized consciousness, childlike in the assurance of God's presence and power, sees through the mist of material sense testimony, denies and dissipates its false arguments, and discerns the real man, the man whom God created, spiritual and perfect. It is thus that divine Principle, correcting the individual thought, heals the sick and sinning. Purification of thought and desire, honesty of purpose, humility, and a deep love for God and man are the great essentials in spiritualizing consciousness. To let go the worthless dross of material thinking for the acquisition of

spiritual understanding is a deific requirement. All must sometime conform to the laws of divine Principle. To begin now is true wisdom. Wisdom and spiritual understanding go hand in hand. In Proverbs it is stated, "How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!" The spiritually wise are rich, indeed. They know something of the immeasurable joy and spiritual dominion acquired by forsaking matter for Spirit, giving up the unreal for the real.

All true Christians pray, "Thy will be done in earth, as it is in heaven." It never could be God's will that His children should be discordant. Sickness and sin, sorrow and lack, all wrong conditions, are enslaving beliefs of the carnal or mortal mind.

It is God's will that everything in His universe manifest His glorious nature—harmony, peace, and joy. The way out of mortal bondage—the only way—is the way of spiritual understanding. Nothing is of so much importance to mankind as a correct and demonstrable understanding of God.

These words from Science and Health (p. 227) are of particular importance to humanity today: "Christian Science raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!' Jesus marked out the way. Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right."

The way of acceptance is the way of spiritual understanding.

OUR VALUE TO OUR CHURCH

BERENICE W. PULLIAM

AS Christian Scientists, we are valuable to our church to the extent that we humbly and sincerely strive to overcome a false sense of self, purify consciousness, and exercise spiritual love. Every Christian Science church should be as a rainbow to the community, a bow of promise spanning the dark clouds of materialism. The unselfed spiritual love in the thought of each individual church member is the element which makes this promise vital and active for the community, healing the sick, enriching the poor, and raising the dormant desire for good to true spirituality. "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate." Thus speaks our Leader, Mary Baker Eddy, on page

113 of "Science and Health with Key to the Scriptures."

Upon all who have named the name of Christian Scientist rests the glorious responsibility of loving unselfishly and impersonally. Whom should they love? All mankind! All is an inclusive word. But love to be really love must be expansive, universal, infinite. How imperative it is to realize that we reflect infinite Love only as universal love becomes to us something more than a mere abstraction, a theoretical affection. It is genuinely ours only in so far as it appears as something warm and tender, drawing us ever nearer to those with whom we associate day by day, week by week, and year by year. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" How

much love have we for those with whom we may differ in opinion, those who are convinced that our way of doing things is wrong; for those we consider mistaken in their way of doing things? These conditions test our ability to love.

Jesus recognized the basis upon which Christianity was to be erected, in the First Commandment, and the second commandment, to love thy neighbor as thyself. According to his statement in Mark 12:31 the second commandment is like unto the First Commandment. To love, in accord with this divine behest, is to recognize, respect, and love the true self, man, the perfect image and likeness of God, the very expression of His being. Spiritual love is thus the opposite of egotistical self-love, and to love one's neighbor in this manner is the greatest gift one can bestow upon him. It is the highest exemplification of the Golden Rule. All must and can cultivate spiritual love. Thus, as the truth is lifted up in our lives we shall draw all men—the sick and poor, the weak and weary—within the doors of our churches, there to learn that their true home is heaven here and now.

As Christian Scientists learn to love the true Church, this leads them to love for church and for one another. In human experience there seem to be problems and pitfalls. We do not know what our brother's problems may be, or how earnestly he may be striving to make nothing of some form of error. Each and all of us need the patient forbearance, the understanding love, the tender compassion, the strong support of every other Christian Scientist. Our real selfhood never needs condemnation! Many times that which we condemn so vigorously as error is only a per-

sonal opinion which happens to differ from the opinion we ourselves are entertaining. We are not, however, to condone the unlovely and unlovable. Error of every name and nature should be condemned—rejected as unreal—but we must be careful not to condemn the individual who seems to be used by the error. Personal condemnation and unjust criticism are rooted and grounded in self-righteousness, that most unlovely characteristic, usually found in the poor company of self-love and self-justification.

To the members of Christian Science churches has been entrusted the holy Cause of Christian Science. No member can ever become the tool of animal magnetism if he keeps his thought full of love for God and man, if with righteous determination he constantly contemplates the attributes of God manifested in spiritual man, notwithstanding what mortal sense may suggest to the contrary. There is no place in true consciousness for evil to become active. Every church member has church work to do. He constantly strives to keep his own thought pure, spiritual, soulful, and loving.

Our inspired Leader organized the Christian Science church for the purpose of maintaining and protecting her perception of the complete and final revelation of Truth. The Church of Christ, Scientist, with its form of government as set forth in the Church Manual, its healing ministry, and its gospel of brotherly love, is the highest concept of Church in the world today. With its various activities it is the avenue which is bringing the truth about God, man, and the universe to human consciousness. May the light of Christian Science, which is "afame with divine

Love" (Science and Health, p. 367), be held high and kept burning! It is redeeming the race. We should thank God for the privilege of taking a small part in this great ministry.

A church building may be paid for, but if each member is not continually striving for more of the Christ-consciousness, the church cannot as yet be said to be wholly dedicated to the service of God. "Working and praying with true motives, your Father will open the way" (*ibid.*, p. 326). The way to more of Christliness! This heavenly way is bordered on one side by self-forgetfulness, on the other by brotherly love. We should search our motives, analyze our convictions, and honestly ask ourselves, Am I "working and praying with true motives"? If so, our thinking, our conversation, our activities are steadily becoming more loving, soulful, beautiful, and harmonious. We are then having our part in a dedication which achieves at-one-ment with

good, are conscious of the oneness, the inseparability of God and man, which solves every problem, both individual and collective.

Perhaps no one had more practical experience in organizing and establishing churches than the Apostle Paul. In writing to the church at Philippi he left this wise counsel for future generations of church workers: "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." As we faithfully practice this loving admonition we become valuable church members, valuable church workers, and our lives are a blessing to the Cause of Christian Science.

MASTERING FEAR

JOHN H. COURTNEY

THROUGH the study of Christian Science, the Science of infinite good, many are being liberated from the bonds of fear, and are enjoying God's infinite, ever-present goodness. How often are decisions made difficult, and how often are right motives restrained, by fear! How often men are deprived of the better things of life—protection, success, health, happiness, and plenty—because of fear! How often, too, things perhaps long feared never occur!

Having learned that fear—lack of true courage—is a perplexing handicap, and learning also that one who reflects God is capable of mastering whatever is not good, who would not

rightly resist fear? For scientifically to resist fear and master it adds to the success of right business transactions and ventures, dissolves discord and disease, and replaces poverty with plenty. Through Christian Science we learn that all suffering, discord, disease, failure, and want are products of either our ignorance of God, good, our fear of suppositional evil, or our disobedience to the law of divine Principle.

"Moral courage," writes Mrs. Eddy on page 514 of "Science and Health with Key to the Scriptures," "is 'the lion of the tribe of Juda,' the king of the mental realm." Indeed, true moral courage, not in the least

akin to animal courage, is a man's most powerful faculty. It is a receptive state of consciousness through which one is capable of achieving whatever is good. Moral courage is not more generally demonstrated and enjoyed because of the false mortal belief in suppositional evil. Studying Christian Science, one soon begins to learn that evil, in whatever form it may appear, is but illusion; that it is nothing and nowhere, because God, good, is infinite and fills all space. Then, since evil is all that is ever feared, and evil is a myth, all fear must be superficial and mythical. Would it be difficult for one to be morally courageous, fearless, if he thoroughly understood that there is really nothing to fear?

A dictionary defines "fear," in part, as "the painful emotion characteristic of the apprehension of evil." There is never any pain associated with the joyful anticipation of good. It is evil which is dreaded. Fear, then, is the fruit of evil, the product of erroneous, baseless mortal beliefs, for whatever is not good is erroneous, causeless. If fear springs only from evil, as it surely does, and there is in real spiritual fact nothing evil, what have we to fear? As we grasp the infinitude of God, good, evil and the fear of it are gradually removed from human thought and experience, and the "painful emotion characteristic of the apprehension of evil" diminishes until it disappears. In essence, fear is but the terror of ignorance.

Apprehension, a synonym of fear, is defined in part as "the contemplation of things without affirming, denying, or passing any judgment, . . . anticipation of things unfavorable, distrust, or fear of the prospect of future evil." This definition suggests the necessity of passing judg-

ment on and denying whatever is not good, namely, evil. For who could affirm evil, knowing its nothingness, knowing that God is All-in-all? If evil seems real and is feared, it is only because the suggestion of it has been contemplated, anticipated, and accepted without passing proper judgment upon it, and thereby denying its existence.

The alert Christian Scientist is actively engaged in denying whatever is not good. He persistently affirms the omnipotence and omnipresence of God, infinite good. As he learns the truth about God's all-inclusiveness, his "anticipation of things unfavorable" is lessened, and eventually all his fears will be scientifically mastered. Evil is not, never has been, and never will be real. Hence the futility of "distrust, or fear of the prospect of future evil," or even such evils as may seem to be present.

Consternation, another synonym for fear, is defined, in part, as that which "confounds the faculties and incapacitates for reflection." That fear seems to baffle, bewilder, handicap, or confound the faculties is undeniable. Yes, indeed, it may temporarily impede or disturb one's meditations, handicap one's thinking; that is, it "incapacitates for reflection." Ignorant of the infinitude of God and influenced by a sense of fear, one temporarily forfeits his divine rights, his self-government. Should we not then strive to master ignorance and fear? Who would knowingly or willingly allow his intellectual faculties to be confounded by fear of what does not really exist, namely, evil?

Is not one's fear of water dispelled by learning to swim or to sail a boat? As he learns aeronautics, does not the aviator master batophobia? The

teacher of mathematics entertains no fear of the intricate problems of that science. Likewise, as the Christian Scientist learns the Science of infinite good, he masters his belief in and fear of suppositional evil. Learning as he does that whatever is evil is unreal, his fears are dispelled. He is liberated and left free to express in all he does the perfect, the spiritual nature of divine Principle, Life, Truth, and Love. The advancing Christian Scientist is laying off great weights of fear by learning the nothingness of evil, which alone promotes fear. Our Leader has said, on page 284 of "Miscellaneous Writings": "Evil is not something to fear and flee before, or that becomes more real when it is grappled with. Evil let alone grows more real, aggressive, and enlarges its claims; but, met with Science, it can and will be mastered by Science."

Spiritual understanding antidotes fear. As in the science of mechanics and of mathematics, engineering and economics, fear is eliminated by understanding, so in the Science of Christ, Truth, spiritual understanding dissolves the mortal belief in whatever is not good. In a consciousness filled with Life, Truth, and Love there can be no evil, hence no fear. The Apostle John declared, "There is no fear in love"—no fear in God. If there be no fear in Love, there can be no fear in man, who expresses Love, man who is the image and likeness of God. Because God is Love and Love fills all space, evil and fear have in reality no place. We learn in Christian Science that moral courage is a veritable idea of Mind, an inseparable part of man, for man is the compound idea of God, inclusive of all true ideas. Evil and fear, not being ideas of God, are no part of the

real man. To know man as the compound idea of God, constantly to realize one's true selfhood, generates genuine moral courage, the counterfact of animal courage, which finds its outlet through specious personality.

Jesus' mastery of evil and fear enabled him to walk upon the water, still the tempest, multiply food supplies, and feed the hungry in desert places, heal the sick, and resuscitate the dead. He dwelt constantly in the secret place of the divine Mind. He was always conscious of Spirit and spiritual perfection, of God and God's infinite goodness, of the divine Mind and Mind's infinite intelligence, of Love and loveliness. Evil, including mortal strife, want, disease, and death, was never real to the Master. He entertained no fear; hence his tender and encouraging counsel when he was called to heal the synagogue ruler's daughter, "Be not afraid." He maintained his consciousness of good; and there is nothing in good to fear.

When Daniel was cast into a den of lions and left there overnight because he chose to serve God, he entertained no fear. His trust was placed in eternal and indestructible Life, God. Refusing to be subservient to human will and false beliefs, he meekly and humbly stood his ground for good, and proved his dominion over evil and the fear of it. Moral courage, God-endowed, was his strength and shield. He mastered human hatred, jealousy, animal appetite, greed, passion, even the "king of terrors." He looked faithfully to the omnipotent for his help, to divine Mind for his guidance, and he was protected and sustained. Ferocity, animality, and evil were impotent before moral courage, "the king of the mental realm." Because of his firm

trust in omnipotent good his courage did not yield, even for an instant, to the sense of amazement that "confounds the faculties and incapacitates for reflection." We cannot doubt that he calmly continued to meditate and think spiritually, to reflect Life, Truth, and Love, and he was unharmed, yes even undisturbed by fear.

Waking from the erring mortal dream to the true Science of being, we learn the truth of Paul's counsel to Timothy, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Spiritual power and love are ideas of God, reflected by the real man.

Men will be more successful, healthier, happier, more harmonious, more prosperous, as they learn to realize their divine nature. Seeing oneself aright, as fearless, as always

capable of demonstrating spiritual power, expressing Love, and reflecting infinite intelligence, dispels fear and removes handicaps and obstacles. When, through spiritual understanding, one rises out of a mortal sense of apathy, stupidity, and self-condemnation, into true moral courage, mental dominion, he will govern himself and his affairs harmoniously and fruitfully.

Throughout the world today Christian Scientists are proving the unreality of evil by undeniable signs—by the healing of all types of disease, by dissolving every type of human discord, and by producing plenty in the place of lack. This they are doing by understanding Truth, persistently and firmly declaring and clearly realizing the allness and omnipotence of God, good, and the nothingness of evil.

GOD'S LOVE IS EVERYWHERE

ALICE TROXELL MC COUN

You need my love? Then take it all, my dear.
It came to me from God, to bless and cheer,
To meet my need—and now I share with you
The strength, the healing power, the fragrance too.

His love is everywhere,
Not merely here or there.

So take my love—take all of it, my dear,
And let its tenderness dispel the fear
That God's completeness may have left you out,
Or else forgotten quite your whereabouts.

His love is everywhere,
Not merely here or there.

And when it seems that all my love is spent,
From out His limitless supply is lent
Yet more—and once again my heart is filled,
Prepared to give till every fear is stilled.

His love is everywhere,
Not merely here or there.

ARE WE "SLEEPING FOR SORROW"?

EDITH BAILEY

EVERY earnest student of Christian Science constantly strives for a clearer realization of the Christ. An exalted state of thought cannot be gained, however, by passively wishing for it, by feeble effort, or intermittent devotion to the study of the Bible and of our Leader's writings. An earnest, fervent desire, coupled with constant, persistent, prayerful effort to think and live rightly, clears our vision so that we may behold the perfection of God and His creation, including man. As we abide in this realization, the arguments of mortal mind are definitely shut out.

In the Gospel of Luke is recorded an incident vital in its import to every Bible student. We are given a picture of the faithful women who were actively engaged in doing what they could, after the tragedy on Calvary, to express the love they had for the pure and holy Christ Jesus, who had been their friend, counselor, and guide. Very early in the morning, just as the sun was rising, we find them coming to the sepulcher. They might have remained at home, buried in grief, inactive through fear, overwhelmed with despair; but oh, what a glorious experience came to them through their desire to pay homage to their Master! To their very great amazement "they found the stone rolled away." Homage, motivated by love, never fails to lift consciousness above self and to clear the way for a fresh vision of the Christ.

Why were so few there to share in that wonderful experience? One reason might be that his followers were acquiescing with the mortal mind arguments of separation, loneliness,

and grief. Mesmeric suggestions never open the door through which we may consciously pass into Love's presence. But an earnest, heartfelt prayer that we may be awakened to glorify God with our every thought is always answered. Our Leader's blessed admonition in "The First Church of Christ, Scientist, and Miscellany" (p. 150) might well become our petition. She says, "Then, in speechless prayer, ask God to enable you to reflect God, to become His own image and likeness, even the calm, clear, radiant reflection of Christ's glory, healing the sick, bringing the sinner to repentance, and raising the spiritually dead in trespasses and sins to life in God."

Again and again we are called upon to prove that the stones of despair and sorrow, of disappointment and woe, can be removed from the upward pathway. Through the influence of Love divine in our consciousness we are impelled to reach out a helping hand to a brother in need, to lighten another's load, to share the blessings that we have. This turning of thought to good, which is prayer, brings home to us more clearly the Father's precious love for all His children. And in the proportion that we do this we recognize the utter flimsiness of the serpent's argument of the absence of Love.

As we determinedly press forward, conscious of Love's power, we shall find that the stone—the seemingly insurmountable obstacle—has been removed. Thought lifted in gratitude finds the Christ-idea so gloriously filling consciousness that there truly comes to our consciousness a resurrection morning.

When one feels hemmed in on all sides, pressed by crushing burdens, utterly discouraged because his earnest striving has not brought definite results; when arguments come pouring in that he might as well give up—what is the solution? Undoubtedly the first step is to realize that since God is All there can be no reality in the belief of obstruction—the stone that is to be rolled away. Sense testimony alone is arguing for the reality of the illusion. We cannot entertain Truth and at the same time believe a lie. Can we cease believing a lie? We can, because God has endowed us with ability to reflect Him. A lie, or a believer in the lie, is no part of God or His reflection. "Now are we the sons of God." Now do we have dominion over every aggressive mental suggestion. Now are we free to accept only the spiritual ideas which abundantly supply our every need and refuse entrance to any and all false beliefs.

It is the acceptance of falsities as realities which so clutters up one's thinking that he resigns himself and goes to sleep in the same way the disciples did when Jesus asked them, "Could ye not watch with me one hour?" While he was struggling with an agony greater than anyone had ever borne, his disciples were "sleeping for sorrow." What was Jesus' rebuke to this mortal apathy? It was vigorous and vital. He said to them, "Rise and pray." Nothing can be gained through submission to error of any name or nature.

The stone to be rolled away may seem a stupendous one, the burden heavy, the sorrow great, the problem slow in yielding. Even so we can know that it is not real, that it is not beyond the reach of Love's healing power. We may arise to the consciousness of the Christ if we will.

We do this not by "sleeping for sorrow," but by rising and praying. Jesus' prayers "were deep and conscientious protests of Truth,—of man's likeness to God and of man's unity with Truth and Love" (Science and Health, p. 12). They did not stand for agreement with error at one moment and denial the next. These divine protests consisted in such a constant knowing of Love's presence and Love's power as to make error's arguments unavailing. He lived with Love all along the way. So may we.

Our Leader gives us this wonderfully encouraging thought in "Miscellaneous Writings" (p. 154): "It is the purpose of divine Love to resurrect the understanding, and the kingdom of God, the reign of harmony already within us." We should accept this "reign of harmony," in which there are no sorrows, no burdens, no limitations, no problems, no stones to be rolled away, for there is only the presence of the loving Christ. Shall we not allow Love to lift our vision to behold the Christ? We must manifest gratitude, love, humility, gentleness, goodness, faith, trust, and be assured of the power of Truth. Doing this joyfully, gratefully, persistently, we can be sure that we are doing all that we need to do, and we need not be uncertain regarding results. The result of purified, spiritualized thinking is Spirit's triumph over the human belief in matter.

God's spiritual law unfailingly finds expression in freedom, abundance, life, love, harmony. Matter, with all its concomitants, is but the serpent's lie of the absence of Spirit. We must not believe it. We are God-endowed with the power of spiritual understanding. We should use this sacred privilege, and let each day be to us a resurrection morning. In

Love's harmony and calm, we commune with the angels, and behold, Christ has rolled the stone away, and we stand in that holy presence, purified and freed.

Our Leader's example is a wonderful encouragement to us all. Persecuted, maligned, and betrayed as none other has been since the time of the Master, she loved, and worked, and prayed, and blessed those who hated her and endeavored by every means to hurt her. She stripped the cloak from error. She robbed it of its claim to power, intelligence, dominion, and presence. Through her clear understanding of Love's might, majesty, glory, and all-inclusiveness, she conquered. No stone of opposi-

tion could hinder her advance. With her vision ever upon the Christ, and in the attitude of Samuel of old, when he said, "Speak, Lord; for thy servant heareth," she marched triumphantly forward.

Not only have we her example to spur us on, but definite rules are given us in the textbook and in her other writings, whereby we may unequivocally advance in our understanding of God. By our understanding of God we can reject error's delusive claims, and succeed in proving that the heir to the kingdom of glory is awake, with vision clear, realizing and demonstrating the presence of the Christ now and forever.

"EXPERIENCES, TESTIMONIES, AND REMARKS ON CHRISTIAN SCIENCE"

ALBERT ESPEY

WHAT a source of comfort and inspiration are our Christian Science Wednesday testimony meetings, providing, as they do, a refuge for those who desire to withdraw from what may seem the monotonous tasks of daily routine!

The weary wanderer, searching for rest, peace, and health, may cry in the words of Job, "Oh that I knew where I might find him!" He is assured that the answer to his query has been found when he listens to the inspiring testimonies given in Christian Science churches. Frequently, individuals paying their first visit to one of these meetings, have found therein the way of surcease from their troubles, renewed courage, and beautiful physical healing. Also, they have found an opportunity to sing out in joyous gratitude: "I was glad when they said unto me, Let us go into the house of the Lord. . . .

Whither the tribes go up, the tribes of the Lord, . . . to give thanks unto the name of the Lord." "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; . . . I was brought low, and he helped me."

In these quiet resting places, many testimonies are given which relate how individuals, through hearing other testimonies, or some new-found truth read from the desk, have been led to call upon a Christian Science practitioner for the first time. Likewise, many have been led to purchase or borrow and read the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and have found therein these beautiful, spiritual, scientific truths: that God is the one infinite divine Mind or

intelligence, the only cause and creator; that the only real creation is a spiritual creation; that the only real man is the image and likeness of his creator, divine Mind; that the only real body is "the *spiritual* body, the incorporeal idea" (The First Church of Christ, Scientist, and Miscellany, p. 218), always perfect, and wholly immune from disease, accident, and death.

Moreover, the unbiased seeker for Truth learns from the testimonies given how it is being proved that man, God's reflection, is not and cannot be out of employment, or lacking in any way. He learns that that which seems to be having such a hard time, in so many different ways, is not the man of God's creating—the only real man. It is in each case but a false concept of so-called mortal mind; and this counterfeit must be rejected through the knowing of the truth about God and man, which Christ Jesus declared makes free.

Further contemplation of what the testimonies in our Wednesday evening meetings are doing in blessing mankind awakens one to the fact that the success of these meetings depends not only upon the Reader and his healing message, but in equal measure on the members and visitors, who share the responsibility of the success of the meeting. Under the heading, "Wednesday Meetings" (Church Manual, p. 122) Mrs. Eddy has lovingly provided some instruction for our guidance in preparing our verbal offerings for the meeting. This includes three separate and distinct topics for our use, namely, "Experiences, testimonies, and remarks on Christian Science."

One having no particular physical healing about which to testify is privileged to express gratitude for

some other important "experiences" he has had in Christian Science. Perhaps he will tell about how he found this Science, or about the benefits he has received in his perusal and study of our textbook and periodicals. Another may express gratitude for the privilege of membership in The Mother Church or a branch church, or explain what his visits to our Reading Rooms have meant to him. Then, too, he may refer to a striking healing he has witnessed. Perhaps he will express his gratitude for some special church activity he is enjoying, or for the great privilege of class instruction.

After "experiences," the next topic given in the order of service is "testimonies" of healing and expressions of gratitude, which all recognize as highly important. In regard to such testimony, our Leader says (Manual, Art. VIII, Sect. 24), "More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases' (Psalm 103:3)." How true this statement is! In these testimonies of healing, we often hear that during great physical discord, and perhaps after much medical treatment had been resorted to without avail, individuals in their dire extremity have turned to Christian Science, and have found the "pearl of great price." Truly this pearl is the healing truth, which is "no respecter of persons," and which when rightly applied never fails to heal any kind of disease or infirmity.

Indeed, in these healing experiences, each beneficiary has touched the hem of the garment of Christ, Truth; he has stood on holy ground. Through knowing the truth himself, or with the assistance of a Christian Science practitioner, his thought has been lifted above the lying material

sense of existence. He has been awakened, and enabled as never before to realize his own spiritual at-onement with his heavenly Father, divine Love. He has experienced proof of this at-onement in demonstration. This holy and sacred experience is a foretaste of what is possible for him if only he will realize the significance of what has really taken place, if he will but courageously continue to seek and utilize more of this new-found truth.

The beautiful testimonies of physical and moral healing, when properly considered, provide conclusive proofs of the fact that Christian Science reveals the same healing truth that Jesus used in his day. This great truth, when understood, accepted, and properly applied, never fails to bring the same results which Jesus obtained in all his healing work for mankind.

Finally, in the last topic in the order of service, we find an opportunity to contribute some interesting scientific "remarks." Perhaps these remarks will be on the selections read from the desk, or the spiritual enlightenment we have received during our study of the Lesson-Sermon in the *Christian Science Quarterly*. Or perhaps we may tell of how our study of Christian Science is helping us to understand and apply the truth in relation to world problems.

There is no reason why beneficiaries of Christian Science should not avail themselves of the opportunity to contribute audibly to the Wednesday meetings, after prayerfully considering the provisions made by Mrs. Eddy for such contributions, especially when they remember her words on page 570 of "Science and Health with Key to the Scriptures": "Millions of unprejudiced minds—simple

seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences."

Christian Science is a religion of giving through reflecting Love's bounty. And although one may not seem to be able to give in a financial way to his church as he would like to give, he can give by audibly contributing his expressions of gratitude along the lines of one of the three topics above referred to. Giving in this way will not be so hard to do when one asks oneself, How much do I love Christian Science? How grateful am I for the many blessings which thousands throughout the world, and I myself, receive because of it? How desirous am I of telling my brother, who is so much in need of this truth, about its healing efficacy, in our Wednesday meetings, particularly when I recall how many times I have realized my own freedom from seeming difficulties through the inspiring testimonies I have heard in these meetings?

In giving our verbal offerings we prove that "the Christian Scientist has enlisted to lessen evil, disease, and death" (Science and Health, p. 450). Indeed, a student of Christian Science lessens evil every time he testifies to the healing efficacy of Christian Science, and expresses his gratitude for benefits received therefrom. He is proving that he is equal to the occasion, and ready to cope successfully, through spiritual understanding, with any kind of erroneous suggestion that may present itself. Thus we find that at a Christian Science Wednesday testimony meeting one can prove his mastery over every lying, insidious suggestion that would try to mesmerize him. This

mesmerism attempts to persuade him either that he cannot give a good testimony, or that he might make a mistake and be criticized; that he just cannot think of a thing to say that would be helpful, or that others talk so much better than he. In short, that he might just as well keep his seat and wait until another time.

Most conclusively, then, these meetings are not places in which to manifest the so-called mortal mind qualities of fear, doubt, lethargy, or inferiority. None of these false

claims are any more a part of man than they are of his creator, divine Mind. They can have no control over one unless he accepts them and thereby permits himself to be governed by them; in which case others as well as himself are robbed of the good that could be derived from his testimony. Therefore, let us ever be alert and scientifically courageous in our support of our Wednesday meetings, by utilizing the valuable time allotted for "experiences, testimonies, and remarks on Christian Science."

ACCEPT YOUR HEALING!

CHARLOTTE RUTH DECKER

CHRISTIAN SCIENCE is so easily understood that children accept it readily, but to the thought educated in the complexities of the material counterfeit of Truth, this very simplicity arouses doubt. The pride which comes from thinking that we are independent mortal beings, apart from God, finds it difficult to accept the humility whereby one realizes man's oneness with God, and the dependence on Him which this fact engenders. Mankind, however, accepts either the spiritual or the material concept, and our daily experiences show the nature of the thoughts we entertain. We accept the true concept of God and man or the unreal concepts and beliefs, according to our spiritual or material education and discernment.

The happiness or harmony which all are seeking comes through wise admission of the truth and refusal to believe its opposite. The work of scientific Christianity is to bring to light that which is true and thus eliminate untruth, and we all have our part in this work. No one is exempt from the task of separating error

from truth in his own consciousness; the work is going on, no matter what the seeming may be. The unfoldment of good fills the universe, for the omnipresence of God and His ideas leaves no space for evil to fill.

It is narrated in the Bible that a Syrian ruler afflicted with leprosy heard of spiritual healing effected by Elisha, a prophet of Israel. He went to the home of Elisha, who probably recognized the man's need of humility, and sent a messenger to him bidding him go and wash seven times in the river Jordan and be clean. Startled by this message, Naaman was about to return home in a rage. He had expected to be healed in a certain, preconceived way. However, his servants lovingly reasoned with him until, in obedience to the prophet's directions, he washed in Jordan and the disease disappeared.

How like this ancient ruler are some of us! We need and desire greatly to be healed of some inharmony, and we usually have tried many other means before investigating Christian Science. Then, when we are willing to ask for help, our edu-

cated false beliefs come to the front, and as we outline the exact manner, time, and perhaps place in which the healing shall occur, our progress is blocked, or the way to gain an understanding of the simple, loving character of scientific healing is obscured. Possibly we watch matter and symptoms to see if they are going to allow harmony to be manifested. Thus watching the unreality, instead of looking to reality, we remain befogged in material sense, wondering why we do not receive that which we need only accept with an open mind.

Jesus said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." He did not speak of this state of harmony called the kingdom of God as far off, or as a future state. He did not say that some day the kingdom of God will come to you, and you will be healed, for he revealed it as a present fact. Often-times we hear the statement, "I know I shall be all right." This is a very hopeful thought, but why should we put harmony just out of reach in the future? Mrs. Eddy quotes what she calls "an emphatic rule of St. Paul: 'Behold, now is the accepted time'" (The First Church of Christ, Scientist, and Miscellany, p. 12). On pages 92 and 93 of our textbook, "Science and Health with Key to the Scriptures," she writes: "Do you say the time has not yet come in which to recognize Soul as substantial and able to control the body? Remember Jesus, who nearly nineteen centuries ago demonstrated the power of Spirit and said, 'He that believeth on me, the works that I do shall he do also,' and who also said, 'But the hour cometh, and *now is*, when the true worshippers shall worship the Father in spirit and in truth.' 'Behold, *now is*

the accepted time; behold, *now is* the day of salvation,' said Paul."

A student of Christian Science was once tempted to believe that she had a chronic ailment. She had received treatment, but the healing was not complete. One day while she was studying the textbook, the light came to her suddenly. She thought, The truth about health has been given me, but I have not accepted it unconditionally. I accept my healing now. And from that moment she was free from this disease.

The singing heart which rejoices in the present and permanent fact that our names "are written in heaven," not waiting for a future manifestation of harmony just out of reach, follows the Master's admonition to rejoice in times of persecution for "righteousness' sake," and reaps the promised reward of heaven or harmony. If we intelligently understand Mrs. Eddy's statement that "trials are proofs of God's care" (*ibid.*, p. 66), we shall welcome the opportunity to surmount trials. Trials often cause us to turn more unreservedly to God, and to see our real spiritual selfhood, "hid with Christ in God."

Christian Science reveals that the real and only man is already perfect. Sometimes we hear the statement, "I'll try to know the truth." This effort is better than indifference or antagonism, but it leaves much to be desired, for it suggests uncertainty as to the outcome; whereas one needs a simple, childlike acceptance of the ever-present perfection of all that is real. How can one realize this perfection of God and man while admitting that he may not be able to do so, or while doubting God's willingness to keep His promises? The prodigal son did not say, I will try to return to my father, although he may

not be willing to receive me. No, he said, "I will arise and go to my father," and did so forthwith. We need to turn radically to Truth, use righteous determination, and never turn away from the light. This means doing as well as trying.

Divine Love is offering the truth of man's perfect spiritual being now and continually, and its power is being proved in the healing of all manner of inharmony in human experience. It is ours the instant we accept it.

LOVE THINE ENEMIES

ALFRED EDWARDS

CHRISTIAN SCIENCE students, after experiencing physical healing, naturally desire to apply the teachings of Christian Science to the problems which confront them in their business or social and domestic relationships. In so doing they may encounter trials which, if they fail not, will both strengthen their faith and increase their understanding of the laws through which the divine Mind expresses itself. Although they are glad to part with bodily ills, they may be reluctant to part with faults of character, or even to recognize them.

A problem to be faced at times is self-justification, and a valuable discovery to make at this stage is the fact that sometimes other people are right and sometimes we are wrong. Many are reluctant to make this admission; but nothing brings so great a peace of mind to the student as the discovery that there is but one right because there is one Mind, God, the Father of all. Self-justification is then seen to be merely an attempt to justify mortal mind and everything included in that term. Self-immolation or humility teaches us how to lose with God, how to lose self-righteousness and find our true selfhood, born of God, sustained by divine Principle, and nourished by spiritual thinking and understanding.

The healing of faults of character is even more important than the heal-

ing of physical disease, for we are entering upon the highway which leads to perfection. An obstinate sense of self-assurance is a sure sign that one does not trust God, and should not for a moment be tolerated in our thought. Humility and tenderness are signs of progress.

In the Manual of The Mother Church by Mary Baker Eddy (Art. VIII, Sect. 1) we find "A Rule for Motives and Acts," which reads in part, "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church." This is a definite rule of conduct which no Christian Science student can evade if he desires to progress. God reveals His law of universal perfection to the individual consciousness, and the opportunity always presents itself to demonstrate its practical utility in human affairs.

A manufacturer who is a Christian Science student had been a member of a trade association which, through disagreement and distrust, had not functioned for several years. Destructive competition had developed to a point where the business of every manufacturer in that particular industry had become unprofitable. One at least of them was in serious financial difficulty, and he saw that unless the reckless, competitive price cutting could be stopped,

disaster would come upon all. Several conferences ended not only without result, but with mutual recriminations.

This Christian Science student prayed continuously for divine help and guidance, and sought to overcome the innumerable phases of suggestion which presented themselves to his thought. He felt sure that he had done his work thoroughly, but it appeared that at least one suggestion had been allowed a foothold in his thought. He had assumed that the other members of that trade association were imbued with a wrong motive, and he had come to regard one individual in particular as stubborn and offensive. In due course a meeting was arranged which was regarded as a final effort, and it was felt that if this person could be kept away from the meeting there would be a chance of success. Hopes were expressed that some other member of that company would attend in his stead.

When the Christian Science student arrived at the place of meeting, the thing which he greatly feared came upon him, for there was "the enemy" waiting. The words from Job, "And Satan came also," entered his thought; but in a flash, "Get thee behind me, Satan," followed, and a moment's insight showed him that perhaps the other was entertaining the same thought, and that, furthermore, "the enemy" was not the person but the suggestion. Without an instant's delay he crossed the floor and extended his hand with a friendly greeting, and expressed the hope that the conference would be happy and successful. A moment of hesitating, pleased surprise, and then the outstretched hand was grasped. In this seemingly simple way a mutual friendship was restored, and honest,

friendly competition and profitable trading has continued ever since.

Truly, divine Love will always meet every human need. That need may be the very simple recognition, as shown by this experience, that the fault obscuring the truth is in one-self. In any case the rule of loving our enemies holds good. In the metaphysical process of seeking "first the kingdom of God," the other needful things are surely added unto us. "The demands of God appeal to thought only," we read on page 182 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. It is therefore exclusively in the mental realm that spiritual discoveries are to be made. If, as Christian Science teaches, matter is merely "a misstatement of Mind" (Miscellaneous Writings, p. 174), then the true statement of Mind, comprehended and adhered to, must first improve and eventually displace the false manifestation which seems to be matter. Any attempt, however, to transform discordant matter into harmonious matter is merely the exercise of human will, and must result in disappointment. The willingness to exchange a discordant so-called mind for the harmonious divine Mind ushers in a sense of spiritual existence—"the kingdom of God," which Jesus said "is within you."

In the practice of spiritual thinking one soon realizes that for every counterfeit there is a perfect spiritual idea. Let one declare that he is spiritual and perfect, and immediately there appear thoughts which deny materiality and imperfection.

"There was a day," relates Job, "when the sons of God came to present themselves before the Lord, and Satan came also among them." Each time we present ourselves before the Lord as His image and likeness,

Satan—a liar from the beginning—comes also and defames our character. Unless dealt with and overcome, this aggressive mental suggestion makes us believe the lie instead of the truth. As we analyze false suggestions to ascertain their origin, we get the answer in the book of Job. Asked where he came from, Satan, the liar, said, "From going to and fro in the earth, and from walking up and down in it." If we allow our thought to wander to and fro in the world's beliefs, buffeted by every wind of doctrine, we shall experience confusion and believe the lie to be true. Jesus said when tempted, "Get thee behind me, Satan;" in other words, Be removed out of my sight, thou lying suggestion. He spoke with authority, for Truth was ever present in his thought.

In precisely this way does the Christian Science student endeavor to deal with the suggestions of error which contradict Truth. When we see man as the perfect child of God, numerous successive problems may present themselves, variations of the one lie that something exists apart from God. But physical conditions, trade conditions, domestic or financial conditions can change just as quickly as we are willing to "put off . . . the old man"—the old way of thinking—and "put on the new man"—the new way of thinking. For, as Mrs. Eddy says on page 97 of *Science and Health*, "The more material the belief, the more obvious its error, until divine Spirit, supreme in its domain, dominates all matter, and man is found in the likeness of Spirit, his original being."

PENIEL

HAZEL HARPER HARRIS BRANDNER

"And I will lead on softly."—GENESIS 33:14.

As Jacob wrestled in the lonely night
Against the old false concepts in his thought
About his brother Esau, till the light
Of understanding, slowly breaking, brought
The dawn of Truth, so must I strive to see
My brother man as one whom Love has made.
Receptive to an angel's ministry,
I, too, may greet my brother unafraid.

As Jacob came to Esau with a gift
And gave him kiss for kiss in sealing peace,
So may I know there cannot be a rift
In friendship, since true loving cannot cease.
I, too, shall find in this new victory
Another name wherein my brother shares
The blessings of our Father-God with me,
For with the Christ, we are his rightful heirs.

With this Peniel humbly set apart,
And all my fears and misconceptions gone,
I, too, will lead on softly, in my heart
A holier thought for each succeeding dawn.

"NOW IS THE ACCEPTED TIME"

ADAIR HICKMAN

CHRISTIAN SCIENCE reveals to human consciousness that since Life is God, Spirit, it must be self-existent, without beginning and without ending. The moment we begin to perceive that Life is Spirit, and that now we are living in a spiritually created, indestructible universe, the fear of age, incapacity, decrepitude, or any loss of faculties, begins to abate. With the unfolding of Truth and the correction of false material beliefs these erroneous concepts are overcome—proved to be unreal.

We are taught in Christian Science that, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 269), "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." This process in our thinking need not, should not, be delayed. We must give up the illusion that there is another state or realm in which it would be easier to overcome error, and that the transition called "passing on" is in any way going to help in solving our seeming problems. Here and now we must begin to lift our thought above these difficulties, by knowing that there is no actual realm but the spiritually mental realm. Immortality is present and available through correct or spiritual thinking.

A fundamental premise in Christian Science practice is that God is infinite Mind. We may begin today to realize that whatever our material activities may seem to be, in our true selfhood we are immortal ideas of divine Mind. As we exchange erroneous material concepts for eternal spiritual facts, we shall find that we are not really living in a discordant physical universe from which we

must pass in order to gain harmony and immortality. Rather shall we find that our true existence always has been, is, and forever must remain in God's spiritual universe, governed by divine Principle. It should be steadily borne in thought that matter exists only as a supposition. Therefore, it is nothing but a superstitious fallacy and has no life to lose.

Paul said, "To be spiritually minded is life." We must maintain this spiritual consciousness of the ever-presence and unchangeableness of Life, and, by our individually knowing this great truth, aid in overcoming the general denial of Life by the world. This denial would reject the fundamental point of Christianity, as taught and demonstrated by Jesus, namely, that immortality is the present reality, and that spiritual consciousness is not reached through the belief of death. Is not this conclusively proved by the fact that Christ Jesus referred to death as an enemy, and that he himself triumphed over death, and commanded his followers to raise the dead?

So long as we fail to grasp the facts of the allness of Life and the unreality of death, we are postponing the day of salvation, the awakening from the Adam-dream, and our entrance into the heaven of spiritual dominion in Christ. Our Leader refers to this in "Miscellaneous Writings" (p. 179), where she says: "In 1866, when God revealed to me this risen Christ, this Life that knows no death, that saith, 'Because he lives, I live,' I awoke from the dream of Spirit in the flesh so far as to take the side of Spirit, and strive to cease my warfare."

The present, eternal, and unchangeable nature of Life is revealed in Christian Science. Every case of sin and disease healed through this Science is proof that it is carnal-mindedness alone which leads to the belief in death, as Paul declared, and that death, as stated in Science and Health (p. 584), is "that which frets itself free from one belief only to be fettered by another, until every belief of life where Life is not yields to eternal Life." When we perceive that Life is God, immortal now and forever, our consciousness has in some degree been resurrected from the prevailing belief that death is inevitable or necessary. The fear of death, like all other fear, is not about anything that is real. To fear is to be apprehensive of evil, to believe in a power opposed to good. The Bible tells us that "there is no fear in love; but perfect love casteth out fear."

When divine Love is seen to be All-in-all, there remains nothing to fear or to be feared. The scientific fact concerning evil is its unreality, its nothingness. If each individual will always cast fear out of his own consciousness in the way Christian Science points out, he will not only find refuge from the evil beliefs clamoring for his acceptance, but will also help to liberate the thought of the world from much self-imposed suffering. Humanity will thus begin to realize the government of divine Principle, or Life, which is expressed in justice and love.

Christianity, as demonstrated by Christ Jesus, unfolded the truth about Life nearly two thousand years ago. Mortals, not willing to accept

his teachings in their entirety, have advanced slowly out of bondage to material sense. Today, through the discovery of divine Science, we can intelligently follow him by demonstrating the truths he taught. In our work we must constantly remind ourselves that man, as God's image and likeness, is spiritual, incorporeal, and immortal. This true concept of man must be recognized and established in place of what appears to be sick, sinful, limited mortality. Because every spiritual idea is eternal, it is not subject to fear, disease, or disintegration. All that is material must be denied. God is not its author; hence it has no Principle, and no valid existence. In order to realize and make manifest our true identity, we must consistently maintain the true model, the Way-shower's standard: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Christian Science reveals the perfection of being. It has come to teach us how to demonstrate this perfection, and "now is the accepted time" for us to begin and steadfastly pursue this all-important task. The teaching of Christian Science holds out this blessed assurance in our Leader's words (Unity of Good, p. 41), "The sweet and sacred sense of the permanence of man's unity with his Maker can illumine our present being with a continual presence and power of good, opening wide the portal from death into Life; and when this Life shall appear 'we shall be like Him,' and we shall go to the Father, not through death, but through Life; not through error, but through Truth."



We must not only bless God for all His benefits: we must rejoice in His holiness.—*McIntyre*.

TAVERNER'S BIBLE AND THE "BREECHES BIBLE"

By THOMAS L. LEISHMAN

DESPITE the importance of Coverdale's and Matthew's Bibles, and other early sixteenth-century renderings of the Scriptures into English, it soon became evident that they were capable of improvement; and among those who undertook this task was one Richard Taverner. His chief qualifications for the work seem to have been that he possessed a due sense of the importance of his undertaking, and that he was a deep student of Greek, though his knowledge of Hebrew was somewhat scanty. It has been said of Taverner's rendering that his "scholarship appears on every page in many minute touches," but, on the whole, his revision, which appeared in the year 1539, is of secondary importance, though providing another stage in the development of our English Bible.

Of far wider interest and of more outstanding merit, is the famous Genevan Version commonly known as the "Breeches Bible," from its quaint statement in Genesis 3:7 that Adam and Eve "sewed figge tree leaves together, and made themselves breeches" (A. V. "aprons"). During the reign of Queen Mary I of England, who was strongly opposed to the progress of the Reformation in her realm, many of the reformers were driven into exile, and settled at Geneva, where, under the leadership of John Knox, they were free to develop their doctrines and practice their principles. Another of the group was a certain William Whittingham, who had married John Calvin's sister, and who succeeded Knox as pastor of the British congregation in Geneva. Whittingham had long been interested in Bible translation, and in the

year 1557 he published a scholarly rendering of the New Testament—a rendering which formed the nucleus of the Genevan Version and which is also noteworthy for the fact that for the first time in an English Testament there were not only chapter divisions but also numbered verses, while words inserted in English to complete the sense of the original Greek appeared in italics, as they now do in our Authorized Version. Then, in 1560, there appeared the complete Genevan or "Breeches Bible," which continued the task of New Testament revision which Whittingham had taken up, besides providing a new edition of the Old Testament, including, among other happy renderings, the familiar words: "Remember now thy Creator in the days of thy youth" (Ecclesiastes 12:1).

The "Breeches Bible" is supposed to have resulted from the combined labors of several of the Genevan exiles, but while Knox, Calvin, Miles Coverdale, and others may well have had a part in it, there seems little doubt that the guiding spirit of the enterprise was Whittingham himself, who was ably assisted by two brother Englishmen, Thomas Sampson of Chichester, and Anthony Gilby of Cambridge. This Genevan Version represented an attempt not only to publish a new and better rendering of the Bible, but also to provide a volume more portable and less expensive than the often ponderous translations which had preceded it. The success of this endeavor may partly be judged from the fact that the "Breeches Bible" passed through no less than one hundred and sixty editions.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK,
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

DUNCAN SINCLAIR
Editor

VIOLET KER SEYMER GEORGE SHAW COOK
Associate Editors

VOL. 55 — No. 10

EDITORIAL

JANUARY, 1938

OUR "BATTLE-PLAN"

WHAT is the battle plan sanctioned by Christian Science? Mrs. Eddy has stated it in the last stanza of her poem, "The United States to Great Britain" (Poems, pp. 10, 11):

"Brave Britain, blest America!
Unite your battle-plan;
Victorious, all who live it,—
The love for God and man."

Our battle plan thus is, "The love for God and man."

This is a great theme in these days when throughout the world the Christian religion is being flouted by many—God's name taken in vain, or openly denied and derided—and men are facing each other in enmity or gripped in deadly combat. It would sometimes seem as if all the love and good will they ever had for their fellow men had faded from their hearts, for how otherwise could they continue to encompass the destruction of innocent people, among them helpless women and children, who cannot be regarded as in the remotest degree threatening them? Yes, Christianity is being set at naught by many today. Its precepts are being disregarded by all who pursue such destructive practices. Its gospel of love and good will is being spurned by many as suitable only for weaklings.

It is in the face of this lamentable state of affairs, in view of accumulating material armaments and increasing national armies, that Christian Science makes its bold appeal, makes known its battle plan. What lies behind the appeal? What supports it? The plain and simple teaching of Christian Science of the omnipotence of divine Love. Let it not be thought for a moment that cowardice prompts it. On the contrary, it requires high moral courage to stand before the seeming forces of evil and declare their nothingness. But nothing, just nothing, these forces are, in the light of the knowledge of the allness of God, divine Love. The message of Christian Science—pure Christianity—is being widely disseminated throughout the world today, and mankind must come universally to acknowledge the truth of that message—learn of God's allness and His infinite goodness and love, and acclaim Him Ruler among the nations, even in accordance with the Psalmist's words (Psalm 22), "The kingdom is the Lord's: and he is the governor among the nations."

It is highly significant that our battle plan must be lived in order to ensure victory—"Victorious, all who live it"! There is encouragement here, as well as direction, for all

Christian Scientists. How shall we live it—put our battle plan into practice? By right thinking; that is, by thinking which is fundamentally correct, being based on an understanding of real being—God and His creation—and by consequent right doing, right acting. What a vista this opens up before us! It means that our endeavor constantly should be to conform our every thought to the truth of God's allness—Love's allness. It means that we should be on the alert every moment to affirm the omnipotence of God, good, and to deny reality to evil.

The effect of this right thinking is already very great. It is helping the world, those individuals in it who are spiritually ready for and receptive of Truth, to cease believing in and practicing evil; and it is protecting all who are thinking rightly, from evil's false claims along every line of evil's seeming activity. "Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God," our Leader writes on page 243 of "Science and Health with Key to the Scriptures." This declaration of the power of God is dear to Christian Scientists, for time and again many of them have proved that as they have affirmed and realized God's allness, the suggestions of evil have vanished from their consciousness like mist before the rising sun.

That is highly ideal and sounds well, someone may say; but what of our armies and navies and rearmament programs? It can be replied that while the battle plan of Christian Science—"The love for God and man"—is unfolding in human consciousness and being demonstrated in practical ways of good will, healing, and regeneration, police forces are still necessary, locally, nation-

ally, and internationally, since the vast majority of the human race is as yet unaware of the omnipotence of Love or good, and still believes in the reality of evil. The truth of this is brought home to us when we think what it would be like were the police forces to be withdrawn from our cities throughout the country. Criminality would be let loose, with direst consequences.

This however is certain, that the material forces—the armaments—of those nations whose thought is dominated by love for God and man—our battle plan—will be used only when necessity appears to demand their use, and in order to thwart the destructive aims of the unprincipled. Moreover, these armaments will be used increasingly wisely as the peoples to whom they belong gain in spiritual understanding, that is, in the understanding of divine Science.

Knowing these things, Christian Scientists endeavor today to make Christian Science more widely known throughout the world, that their battle plan may be understood and practiced as that which shall save men, not destroy them, and ultimately abolish war. How Christian are Paul's words, "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law;" and how well they harmonize with those of Mrs. Eddy (Science and Health, p. 242), "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death"!

When we look in certain directions today things may not appear to be very bright or hopeful; but we can be assured of this, that the power of God is not limited and cannot be

stayed. Furthermore, spiritual power is being better demonstrated than ever before because, through Christian Science, more are understanding God's law and allowing it to govern

them by putting it into practice. For such reasons our battle plan must be made known to all men, so that it may become their battle plan also.

DUNCAN SINCLAIR

MAN'S SPIRITUAL ESTATE

IN common usage money, securities, household goods, and so forth are classified as "personal property," while houses and lands are referred to as "real estate." Neither the one nor the other, however, is real, in that it is not eternal or indestructible. Man's real estate, then, consists not of material things, but of spiritual ideas.

Jesus was fully aware of the truth about man's estate. Although he said at one time, "The Son of man hath not where to lay his head," he was even at that very moment in possession, in great measure, of true spiritual riches. He was rich in reality—in the understanding that Spirit is substance and is infinite. This he demonstrated in various ways, at different times, for the benefit of others as well as himself.

The Apostle Paul wrote to the Romans: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." And Christian Science teaches that the possession of man's true spiritual estate is not something that need be postponed, but is possible of attainment now. The consciousness of reality and the possession of true spiritual riches are not dependent on time or place. They depend on the understanding that heaven—harmony—with all that word denotes, is present now, and may be realized daily, in constantly increasing measure, by those who

have learned that God, Spirit, is the only real substance and the unfailing source of abundance, health, and happiness. Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes in "Science and Health with Key to the Scriptures" (p. 60), "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul." And yet, many, the great majority in fact, continue to seek supply and security in matter.

So-called material estates are subject to change—fluctuation of value and variability in size, or extent. Real spiritual estate is forever the same. Nothing can change its infinite nature. Nothing can depreciate its value. Nothing can limit its extent.

Even if a material estate should be preserved intact and passed on to others it would, in many places, be subject to a so-called inheritance tax, resulting in shrinkage, but man's inheritance of divine or spiritual riches from his infinite, heavenly Father-Mother, God, is subject to no diminution. It is not possible for man's right to his spiritual estate to be questioned, or for him to be deprived of it or of any part of it. God's will for man is that he shall enjoy in perpetuity, and without limitation or restriction, the affluence of his heavenly Father, divine Mind.

From the foregoing it will be seen that spiritual man, the image or idea

of God, is forever in conscious enjoyment of the inalienable rights and privileges of divine sonship and heirship. His heritage of spiritual ideas is unimpaired and unimpeachable. He is forever in unquestioned and unquestionable possession of his spiritual or divine heritage of freedom and dominion. It was to such an estate that reference was made, in the first epistle of Peter, as "an inheritance incorruptible, and undefiled, and that fadeth not away."

However, even though one may have discerned these divine facts relative to man's true status as the son of God, it is necessary, in the process of working out one's salvation from the beliefs of limitation and incompleteness, that one should, so to speak, prove his inheritance. He must affirm and hold to his divinely bestowed rights. He must refuse to be deterred or dismayed by the aggressive argument of animal magnetism that there is some reason or excuse for not now taking possession of his divine heritage. He must "lay hold on eternal life" and on all that exists as the expression of Life—the ideas and qualities that reflect God.

Christian Scientists may, at times, like many others, fail to claim the

good to which they are entitled. They may even listen to the argument of mortal mind that for some reason they cannot now enjoy the spiritual riches that have been freely and abundantly provided for them by infinite Love. They may accept, temporarily, the suggestion that the infinitude and availability of God's provision for His children are too good to be true. They may seem to forget the inspiring statement made by St. John, "Beloved, now are we the sons of God."

If it be true that we are now "the sons of God"—and it is true, in spite of all false mortal beliefs to the contrary—then it follows, logically, that we are now entitled to all the prerogatives and privileges of our sonship and heirship. There is nothing good that our heavenly Father would withhold from us. Christian Science reveals that nothing can at any time, in the slightest degree, alter man's perfect, immortal status as the son of God. Our Leader says (*ibid.*, p. 548): "In this Science, we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony."

GEORGE SHAW COOK

GOVERNMENT

THE highest purpose of any government should be to bring out righteousness, reciprocal harmony, and prosperity between individuals and nations. In order to achieve this, governments and peoples need to express highest morality, unerring wisdom, impartial justice. Since no human being is flawless enough to assume personal government over his fellows, one who finds himself in a position of authority on a large or a small scale needs first and always

to bring his own thoughts, motives, and actions under the government of God, designated in Christian Science as divine Principle. Because of their grave responsibilities, those who hold high positions in government, education, industry, need the support of true thinking on the part of Christian Scientists all over the world.

Propaganda favoring atheism and its alleged advantages, or merely material high-pressure productivity, constitutes an attempt to substitute

material standards for the spiritual, human government for the divine. In regard to this attempt, the rebuke of Christ Jesus is apt: "If therefore the light that is in thee be darkness, how great is that darkness!"

In "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy writes (p. 189), "The government of divine Love derives its omnipotence from the love it creates in the heart of man; for love is allegiant, and there is no loyalty apart from love."

Loyalty to divine Principle purges human character of the elements which make for strife and dissension, sickness, suffering, poverty, in families, communities, nations. The influence of divine Principle spiritualizes human consciousness, and thereby brings out the art of self-government in those who are teachable. Thus are spiritual inspiration, regeneration, and liberation made available to the human race. In Hebrews stands the prophecy, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." According to this covenant, men are destined to be governed through reason and, in addition, through the love of good which, in due course, rules out all sin.

Christian Science is bringing together and holding together members of the human family to whom the belief of misgovernment had brought dissension and distress. Warring within and between nations is traceable to human ignorance of what constitutes true government and true peace. Christian Science stimulates humanity's longing for peace and develops it wisely, by means of spiritual understanding.

"The government of a nation is its peace maker or breaker" (*ibid.*,

p. 282). What constitutes peace-making and peace-breaking? Peace-breaking is due to the superstitious belief in many minds, conflicting wills, opposing powers, envy, resentment. What constitutes peace-making? Basically, peace-making consists in upholding in all one's thoughts and demonstrating in one's daily life the supreme might and harmony of righteousness. It consists in utilizing this might to cast out of one's consciousness all that is arrogant, dominating, envious, or fearful.

Christian Science reveals that there is in reality but one perfect Mind, God. This Mind destroys the belief in many minds and stills the conflict which this belief inevitably engenders. The peace-maker is one who strives to bring out in himself and in his relations with others the unifying influence of divine Principle. Whoever takes to himself the command of Christ Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is a peace-maker. Absolute peace comes with the reflection of God's perfection, and every step in this direction is a step towards universal peace.

Divine Principle is omnipotent, omnipresent, and omniactive. Man governed by Principle cannot fall under the misgovernment of the fallible human mind, since in reality no such mind exists. Spiritual man, reflecting his Maker, is consciously under the government of the one perfect Mind. As the supreme power of good becomes better understood and more widely demonstrated, the false traits of "them that . . . despise government," as Peter puts it, will vanish from the earth.

Christian Science ushers one into a new world, a pure consciousness, wherein harmony is everlastingly established. It equips one to deal

successfully with the age-long problem of evil. It teaches those who are laid low by physical suffering and moral anguish how to bring themselves under the government of divine Love, and so have their health, happiness, and supply restored to them on the immutable basis of Spirit. And the harmony which is appearing among students of Christian Science is destined to appear universally, in accord with the prophecy, "Out of thee [Bethlehem] shall come a Governor, that shall rule my people Israel."

Christ Jesus contributed more to the government of God, good, on earth and the extinction of evil in human experience than any individual had ever done at the time of his appearing. Yet no one was ever freer from personal pride of power, arrogance, or dogmatic rulership than he to whom has been given the name of Master. He did not work for self-recognition, but for the recognition of God, the one Father, the one Governor and Lawmaker. He brought the kingdom of heaven—the government of good—to earth. Through spiritual mastery of evil, the deceiver of the ages, he brought to humanity unparalleled proofs of the power and presence of God.

Today Christian Science is carrying on this work of primitive, scientific Christianity which includes healing the sick by spiritual means. Into its ranks come individuals of all nations who were formerly under the yoke of atheism, agnosticism, moral perversity, physical suffering, poverty, bewilderment. Could anything be grander, higher, more satisfying, and more practical than the application of scientific Christianity to human difficulties? Individual Christian Scientists are proving the beneficent government of divine Principle and the power of divine Love to flood their consciousness with the light of spiritual understanding. This beginning points to the fulfillment of the prophecy, "Thou [God] shalt . . . govern the nations upon earth."

Through her recognition that what to human sense seems a remote possibility is actually an everlasting fact, Mrs. Eddy was able to make this thoritative statement (Miscellany, p. 278): "The government of divine Love is supreme. Love rules the universe, and its edict hath gone forth: 'Thou shalt have no other gods before me,' and 'Love thy neighbor as thyself.'" In this edict is embraced the edict of peace.

VIOLET KER SEYMER



[As published in the *Christian Science Sentinel*, December 11, 1937]

FROM THE DIRECTORS

The inquiries received by The Christian Science Board of Directors and by our Bureau of History and Records disclose that there are in circulation a surprising number of apocryphal sayings and writings mistakenly attributed to Mary Baker Eddy. Oftener than otherwise—much oftener—the subjects of inquiry are entirely spurious. Other inquiries present different combinations of genuine and spurious elements. Inquiries concerning sayings or writings which are entirely authentic and for which there is adequate proof are comparatively rare.

Another surprising fact is the frequency of inquiries which present collections of declarations and denials apparently intended for use as formu-

las, without due regard for Article VIII, Section 9, of the Manual of The Mother Church. Once, when such a compilation was submitted to our Leader, she not only disclaimed responsibility for it, but added this emphatic comment: "The enemy of Christian Science or a self-deceived student must have compiled it."

There is also a legal rule to be considered, because it applies to copies of authentic writings. This rule is that an author has the right to publish or to prevent the publication of his ideas as expressed in words and sentences. In a case which involved the publishing of excerpts from authentic letters from Mrs. Eddy, the Supreme Judicial Court of Massachusetts has spoken thus: "It is generally recognized that one has the right to the fruits of his labor. This is equally true, whether the work be muscular or mental or both combined. . . . The right of the author to publish or suppress publication of his correspondence is absolute in the absence of special considerations, and is independent of any desire or intent at the time of writing. It is an interest in the intangible and impalpable thought and the particular verbal garments in which it has been clothed." In the course of this decision, the Court also held that the proprietary right of the author passes to his legal representatives, and the Court used the word "publication," "in the sense of making public through printing or multiplication of copies" (*Baker v. Libbie*, 210 Massachusetts Reports 599, 604-607).

Mary Baker Eddy always exercised her literary rights in the interest of Christian Science and of all mankind. The present holders of her rights always aim to do as she would have done. Because of these facts, before a loyal Christian Scientist accepts or circulates anything attributed to Mrs. Eddy he would do well to ask himself such questions as these: Is it authentic? Is it in circulation with the consent of Mrs. Eddy or her Trustees?

Inquiries concerning sayings or writings attributed to Mary Baker Eddy are answered by the Bureau of History and Records, 107 Falmouth Street, Boston, Massachusetts.



[As published in the *Christian Science Sentinel*, December 4, 1937]

ITEM OF INTEREST

OUR CHARITABLE INSTITUTIONS

At this season of the year, when farmers in the Northern Hemisphere gather in the harvest of the many fruits of the fields, an appropriate custom which is followed in many localities is that of expressing gratitude through the sharing of the fruits of the harvest with those who at the time are in less fortunate circumstances. By this means many charitable institutions receive generous contributions of supplies which assist them in carrying on their work.

It does not seem practicable for the charitable institutions which are conducted under the auspices of the Christian Science church to receive contributions of various foodstuffs and other supplies. It is appropriate, however, at this season, and all seasons, that financial contributions be sent to the Treasurer of The Mother Church in order that the necessary means for the maintenance of these institutions may be supplied, and the "fruitage"—the healing which results from their maintenance—may be shared by many.

Numerous expressions of gratitude come from various parts of the Field for the Sanatoriums of The Christian Science Benevolent Association at Chestnut Hill, Massachusetts, and at San Francisco, California, and for The Christian Science Pleasant View Home at Concord, New Hampshire.

A Librarian of a Christian Science Reading Room on the Pacific Coast, after a visit to the Sanatorium at San Francisco, wrote The Christian Science Board of Directors, "I am so thankful for the opportunity of the visit, for the joy and inspiration received, and for the renewed courage and greater desire to serve." A Christian Scientist who lives near the Sanatorium at Chestnut Hill wrote, after a short stay there: "How I wish every Christian Scientist could see and experience the healings going on at the Sanatorium, and the blessing received by staying there even one night! My heart goes out in gratitude to everyone who is helping to make the stay of those who go there such a blessing. Their service is felt, if they are not known to us." A business man in the Middle West states that it is his custom to go to one of the Sanatoriums probably twice a year in order to get away from business and have opportunity for rest and study. He says, "If I could express what I feel in just a few words, I think I would say that this Sanatorium is the demonstration of Christian Science in action."

The Christian Science Pleasant View Home, as is generally known, is a permanent residence for elderly persons. From the residents at this Home come many letters telling of hearts full of gratitude for "a real home." One writes: "I think I have never in all my life had such a sense of security and peace. . . . There are just no words to say how thankful I am." Another says: "I just love it here and I have felt at home from the first minute. Now my desire is to be found worthy of so great a privilege." And still another, after telling of her appreciation of the kindness, courtesy, and consideration of others, declares, "In return we are striving to be more helpful to our beloved Cause, all its activities, and humanity the world over."

Such reminders of what is being accomplished at the two Sanatoriums and at Pleasant View Home testify to the wide scope of the work of our charitable institutions, as well as to the universality of their mission. They belong to the Field, through The Mother Church. Those who are charged with the management and conduct of these activities endeavor to exercise "wisdom, economy, and brotherly love" (Manual of The Mother Church, Art. XXIV, Sect. 5) in their administration. It is well-known that charitable institutions are not usually self-supporting, and ours are no exception to the rule.

The payments made by guests at the two Sanatoriums, in return for their accommodation at regular, specified rates, do not cover the cost of caring for the many guests who from necessity are accommodated on partial or full benevolence. The contributions which come from churches, societies, and individuals in the Field constitute an important percentage of the funds from which the expenses incident to these benevolent activities are paid. Some large gifts have contributed substantially to the maintenance of our charitable institutions. To facilitate the handling of contributions which are specified for this purpose, a special fund was established early in 1926 and designated "Charitable Institutions Fund," as was announced in the *Christian Science Sentinel* of February 27, 1926. That contributions to this fund

have not been adequate to meet the need is shown by the fact that each year The Mother Church has been obliged to make up the deficiency by diverting large amounts from funds which might have been used for other purposes. The Treasurer's reports show that, in addition to the amounts contributed by the Field, The Mother Church has appropriated for the maintenance of the three charitable institutions during the past three years a total of more than half a million dollars.

These figures point to the continuous need for more liberal contributions to the "Charitable Institutions Fund" than have been received during any year since its establishment. It is earnestly hoped that the Field will recognize its opportunity to encourage the growth of this special fund.



POCKET EDITION OF GERMAN TRANSLATION OF TEXTBOOK NOW CONTAINS "FRUITAGE"

The Trustees under the Will of Mary Baker Eddy announce that the pocket edition of the German translation of "Science and Health with Key to the Scriptures" by Mary Baker Eddy now contains the translation of Chapter XVIII, entitled "Fruitage," and is available in black morocco, paper lined, Oxford India Bible paper; each \$5.50.

Orders and remittances for the above should be sent to HARRY I. HUNT, Publishers' Agent, One, Norway Street, Boston, Massachusetts, U. S. A.



PORTFOLIOS OF SOLOS

A portfolio of 160 pages containing the thirty-two solo settings for Mrs. Eddy's poems which are published by the Trustees under the Will of Mary Baker Eddy, is being sent to the larger Reading Rooms. This portfolio is not to be sold and is not for sale, but is designed to provide a method for placing solos in the hands of church soloists in a convenient form for trying them over. In this way an opportunity is afforded church soloists to have solos on approval, and at the same time does away with the necessity of the Publishers' Agent sending solos on approval to Reading Rooms.

A copy of the portfolio is lent to each of the larger Reading Rooms for use in their lending libraries. In localities where there are two or more Reading Rooms, the Reading Room of First Church will receive the portfolio. In large cities, jointly conducted Reading Rooms will be provided with the portfolio, from which the other Reading Rooms, as well as soloists, may borrow as needed. Soloists who borrow the portfolio from the lending library are expected to return it to the Reading Room as promptly as possible with their order for the solos selected.

Reading Rooms in localities where there is only one Christian Science church or society may borrow the portfolio from the Publishers' Agent when soloists ask for music on approval. Librarians should see that the portfolios are returned to the office of the Publishers' Agent promptly by parcel post

and wrapped carefully for protection in transit, with the name and address of the Reading Room on the package for identification upon arrival.

Music committees are requested to place orders for solos through the Reading Room, so that the Reading Room may have the benefit of the Reading Room discount on music, which is now 50 per cent.



NOTES FROM THE PUBLISHING SOCIETY

ENGLISH DICTIONARIES

Announcement is made of the addition of Webster's Collegiate Dictionary, Fifth Edition, to the stock of books sold by the Publishing Society. This edition is the Thin-Paper style, size 6 7-16 x 9 1-16 x 1 3/4 inches and is bound in dark blue buckram. All copies are indexed. Price \$3.50.



CHANGE OF ADDRESS

When sending a change of address, the following points should always be included in the request: New address; old address; name of each periodical subscribed for.

Unless all this information is given, prompt changes cannot be made.



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. It is desirable that applications should be forwarded in ample time so that they may receive the essential preliminary attention before the date of election. The receipt of an application by the Clerk does not make the applicant a member. Applications are acted upon by the Board of Directors, twice each year, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent by the Clerk to those whose applications have been received in time. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application. A member of a branch church, on being admitted to membership in The Mother Church, should notify the clerk of his local branch church of his acceptance.

The next meeting of the Board for this purpose occurs June 3, 1938. Applications to be acted upon at that time should reach the Clerk by May 20, 1938. Applications received too late for the June admission will be placed on file for the November, 1938, admission.

Application forms may usually be obtained from Reading Rooms and from the clerks of branch organizations, or they may be secured by addressing EZRA W. PALMER, Clerk, 107 Falmouth Street, Boston, Massachusetts. Cable address: Church, Boston.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified. The original testimonies and their respective verifications are on file for reference in the Publishing House.—THE EDITORS.

GRATITUDE is the open door leading to greater joy, richer life, and increased receptivity.

I began reading Christian Science literature for physical healing, and as I read and glimpsed the truth that God is Love, Life, and All-in-all, I realized that I needed much. I had tried earnestly to gain an understanding of God and of life through reading both ancient and modern religions, through the study of anatomy, chemistry, and kindred subjects, but when these were concluded and I still knew not God, I set about to seek Him through the Science of Christ.

On page 462 of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, it is written: "The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love." Jesus the Christ said, "I am come that they might have life, and that they might have it more abundantly." I rejoiced when I knew something of true anatomy, something of the life that Jesus lived and taught. Yet I had not received the much longed-for and the much sought-after physical healing. The illness manifested itself in excruciating pain, persisting for many hours and occurring at intervals of two to six weeks. My own profession failed me, and I appealed to various schools of materia medica, but no two physicians consulted, agreed upon a diagnosis. I refused the prognosis. Thus it was at this point that I turned

wholly from material remedies to seek health, wholeness, through the ministrations of divine Love.

One evening I seemed to have a very serious attack, and on opening the textbook I discovered I could not read. For a moment my seeming helplessness appalled me, but soon the reassuring thought came that of course I could of myself do nothing, for "the Father . . . doeth the works." In that moment of radical reliance on the omnipotence of God I was healed. There has never been a recurrence of this particular phase of mortal thinking.

For this healing and for many others that have followed throughout the years, for a growing understanding of God as divine Principle and man as His image and likeness, never for a moment separated from the Father, I do give thanks.—(*Miss*) *Myrtle L. Sherwood, Oklahoma City, Oklahoma.*

WITH humility and joy I desire to join the many who are now testifying of the Christ, Truth, which heals mankind of mental, moral, and physical ailments. I desire to give my testimony of the healing of defective eyesight. I have been able to discontinue wearing glasses which I had been wearing for over thirty years. This healing, as well as many others, resulted from the knowledge of the truth expressed in Christian Science that "the harmony and immortality of man are intact" (*Science and Health* by Mrs. Eddy, p. 521).

In "Miscellaneous Writings" (p. 15) Mrs. Eddy also writes, "Nothing aside from the spiritualization—

yea, the highest Christianization—of thought and desire, can give the true perception of God and divine Science, that results in health, happiness, and holiness.” The unfolding of the truth of Christian Science came to me through the study of Science and Health and the other works of our Leader, and through the study of the weekly Bible Lessons in the *Christian Science Quarterly*, as well as through the lectures, the articles in our periodicals, including *The Christian Science Monitor*, the published testimonies, and the healing voiced in the Wednesday evening meetings; and through the help of the practitioners. My heart is full of gratitude to God for all these blessings, and to all these messengers of peace.—*Gottlieb Meisenholder, Boston, Massachusetts.*

[Original testimony in Swedish]

A FEW years ago, when I was a sufferer in mind and body, Christian Science came into my life like a refreshing and purifying wind. At the home of a good friend I saw *The Herald of Christian Science* (Scandinavian edition), which had been sent her from America. She gave me a number of copies, and I read or rather absorbed the articles, for they seemed to be written just for me. Since then Christian Science has been my daily bread. It has taught me to think, and to see life as I never did before.

As I read about the wonderful healings which were brought about through Christian Science, I longed to have this movement find its way to Finland. And so it had. I learned that services were being held here and that a practitioner was at work in Helsingfors. I called on her immediately and told her my trouble.

For many years I had suffered severely from insomnia, and my

thought was full of restlessness, bitterness, and despair. She took up my case and worked for me with such success that from that time I have had recourse neither to soporifics nor to tonics, which had previously almost constituted my daily food.

In the summer of 1936 I fell and badly injured my arm, with the result that I suffered excruciating pain. I asked for help, and the pain very quickly disappeared. Shortly afterwards I fell again and found myself with a swollen and painful hand. I turned again to the practitioner, and that same evening the pain disappeared and in a short time I could use my hand as before.

I am deeply grateful to God, who led me to Christian Science, and for all the blessings, both spiritual and physical, which I have received through it. I would also express gratitude to the kind practitioner, who has always been ready to help me. I am very happy that it was given to a woman to discover this glorious Science, that we, through Mrs. Eddy's loving work, may learn to know God, His wonderful creation and His healing ever-presence.—(Mrs.) *Anna Boström, Helsingfors, Finland.*

I AM sincerely grateful for the many blessings which have come to me. As a child I was brought up in Christian Science, and during the past few years I have truly reaped a harvest of demonstrations, both small and great.

During the years in which I attended school, I had occasion to learn that the truths taught in the Christian Science Sunday School really heal when rightly applied. One summer I seemed to manifest an ugly spread of numerous and large boils over my entire body. When one healed, two more would take its

place. A practitioner was called, but the matter grew worse. I could only walk occasionally with the support of a cane; it was impossible for me to wear any regular clothing, and I had to remain in bed in as comfortable a position as possible. After a month of this unaccustomed confinement, I held a consultation with myself and had a thorough mental house cleaning. I became less stubborn and a little more loving. Needless to say, through regeneration of thought and with the help of a practitioner and members of the family, I was able in another month to start school as usual. Some scars were still visible, but these eventually disappeared.

One Sunday while splitting a board with a very sharp hatchet, I missed the board, and the blade penetrated a trifle into the joint of a forefinger. This mended quickly and painlessly, and there was no stiffness. Upon graduating from high school, I was happy to find that through the years of attendance I had missed only about ten days; and during this time I had had many smaller healings, of mumps, colds, sprained fingers, and so on.

At the birth of my child, the experience, though not painless, was very harmonious. The attending physician, required by the state law, remarked that he had never had such an easy case. I am very grateful for the inspiring and loving practitioner, and for the Christian Science nurse who stood by me during this period. There were many proofs of God's healing and protecting power.

I am also particularly grateful for the loving protection, guidance, and strength I have enjoyed while motor-ing. My greatest joy was a trip east, in which I drove each day for a month, covering some six thousand miles, and never once in this period

of time did I experience any fear or fatigue. Our precious Leader's hymn "Feed My Sheep" (Poems, p. 14), as well as other hymns I had learned while in the Sunday school, always help me very much while traveling.

But the greatest blessing that has come to me has been the healing of the thought of separation, of loneliness, and of home problems. As the Psalmist sang, "Lord, thou hast been our dwelling place in all generations;" and as Paul said, "In him we live, and move, and have our being." I am deeply grateful for the peace and harmony that have come into my thinking since I started really studying Christian Science, instead of reading the books in a cursory manner; for membership in The Mother Church and in a branch church; and for all the activities of the Christian Science movement. The periodicals, to me, are a great beacon light, shining forth with enlightenment and truth to all. I am thankful. —(Mrs.) Vivian Lansing, San Antonio, Texas.

LOVE was one of the first synonyms of God which I felt I understood. Several years ago I passed through what seemed to be a very bitter experience. I was mesmerized by fear and the belief of hatred toward another person. A nervous breakdown resulted through my harboring such thoughts.

I did not know much about Christian Science at that time, but I sought the aid of a practitioner. She made it clear to me that I must entertain only thoughts of love for this person, and know that all are in God's loving care. A great deal of resentment had to be eliminated, but through a desire to express only love, my thought was awakened to a clearer sense of man as God's loving

child. My thought was so uplifted in regard to everyone, including myself, through realizing God's allness, and man as God's likeness, that the nervous disorder gradually faded into nothingness, and a mental and physical healing was the result. Words are inadequate to express my gratitude for this proof of the omnipotence of God, Love.

My sincere desire is to be worthy of the name "Christian Scientist." I wish to express gratitude to God for Christian Science and for all its channels for good, and also for the wonderful privilege of having had class instruction from a consecrated teacher.—(Mrs.) *Edna M. Wentzel, Racine, Wisconsin.*

WORDS fail to express the love and gratitude that I feel in my heart for Christian Science. All I have and all I am I owe to God and Christian Science, which has healed me of many things—sensitiveness, sorrow, lack, and many other illusions.

Many times when going through deep waters I would say, What is the use of trying? After I took up the study of Christian Science and learned who God is, finding my true self, my heart was filled with joy and gratitude. Although a member of the Episcopal church from early childhood, I truly never knew who God was until I took up the study of Christian Science. I was always looking for God in some far-off place, being positive of heaven when passing on. How joyful I was to find heaven here and now, a state of righteousness, as taught in Christian Science!

I wish to express my profound gratitude for an instantaneous healing received at a lecture about four years ago. I had eczema on one of my limbs. The lecturer brought out

the fact that man is well and knows it, no matter what the physical senses testify. I knew that that meant me. That night when I retired, the error tried to scream very loudly. Immediately the thought came, You are well and you know it. I knew that God's work is done. The difficulty was destroyed in my thinking; physically it tarried for a short while, then disappeared into its native nothingness, and I have been free ever since.

My gratitude goes out to God; to Christ Jesus, the Way-shower; to our beloved Leader, Mary Baker Eddy; to our Board of Directors; to those consecrated workers who prepare our Lesson-Sermons in the *Christian Science Quarterly*, the morning meal of a Christian Science student; for membership in The Mother Church and in a branch church; for class instruction; and for the Church Manual.—(Mrs.) *Anna Jassoy, Buffalo, New York.*

[Original testimony in German]

CHRISTIAN SCIENCE was brought to us by a friend of one of my sisters, a friend whom we all cherished and loved. She had been healed through Christian Science. The last time she had left us, to go to America, the doctor's verdict was that she was incurably ill. Then she came back radiant and well. In reply to our questions she told us that she had been healed through Christian Science. She immediately began to read through for the first time the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy—it had not then been translated into German—and she read to us from the German edition of *The Herald of Christian Science*.

My heart sang for blessed joy: God, the Father-Mother of us all, has created all good. Only good is

real for all men, and all the sorrow and misery of mankind is only a bad dream. But I did not think about myself in this connection. This pure joy, this vision of salvation for the whole world, healed me of so-called incurable sickness. From that hour on I lived a new life and promised myself to prove my gratitude through my life. The next day, Sunday, I accompanied our guest to the Christian Science service. When I awoke that day I felt ill. Formerly I would not have dared to get up in such a condition. Now, however, I no longer thought thus, but knew that God's child is well. He cannot be sick. While I was getting dressed the illness disappeared, and it never came again. The service did me much good, and "the scientific statement of being" from Science and Health (p. 468), with the correlative passage from I John 3:1-3, "Now are we the sons of God," resounded long after in my ears.

From the very beginning, in 1904, my sister and I experienced glorious proofs of healing in our family and with others who came to us, and oftentimes instantaneous healings. An aunt who lived with us had been told a few months before that she already had the strongest lens in her glasses, that because she was too old there was no more help possible for her. By listening to the reading aloud of the Lesson-Sermons in the *Christian Science Quarterly*, and of some of the literature which one of my sisters and I translated, she was healed so that soon she was reading and writing without glasses.

In 1905, hardly a year later, my sister and I had the great joy of class instruction and also of becoming members of The Mother Church and a branch church. In spite of the fact that class took place in the city

on the hottest days of a hot summer, we did not feel the heat at all, being refreshed by the atmosphere of spiritual life.

There were floods in our little city every year. One day the water was very high and the official announcement predicted three more meters of water. Great excitement reigned in the whole city. We realized that all God's promises are still true today. So we relied confidently on the words of the prophet Isaiah: "The waters of Noah [shall] no more go over the earth," and knew that today, as formerly, the waves of the river could cease rising and recede! The ruinous floods did not come, and on the next Sunday a minister gave thanks in church for the miracle which had taken place.

Christian Science has shown us that with God there is only an eternal today of all good. That all the evil of the world—bad times, unemployment, lack, misery, distress of all sorts—has neither place nor power in His kingdom; that He cares for all just as He cared for the children of Israel for forty years in the wilderness. This care we have been privileged to experience from the beginning to the present time, for "behold, now is the accepted time."

In 1915 I experienced a beautiful proof of the imperishable substance of Spirit in the healing of two teeth whose roots were diseased, according to the dental verdict, and whose remaining crowns had become black. Through the realization that life and substance are always expressed in power and purity, and that divine Love knows no vacuum, but fills all space, after about a month I saw by chance, without having thought of them in the meantime, that both teeth had become white and sound again. Later a dentist stated that

the roots were entirely well, and they have remained so.

Today I can only renew my thanks to God and praise Him for the immeasurable gift of Christian Science which He has revealed to mankind through the prophet of this time, Mary Baker Eddy, the faithful follower of our Saviour.—(*Miss Antonie K. Feeder, Dresden, Germany.*)

THE testimonies of healing in the Christian Science periodicals have always been a great help to me. Sometimes it has been because a testimony described a healing similar to one for which I was working at the time; at other times, the description of the perseverance and faith that resulted in a healing has encouraged me to make greater efforts. I am giving this testimony in the hope that a recital of some of the blessings that have come to me will be helpful to others.

I became interested in Christian Science in 1915. There had been some serious illness in my family which an operation had not cured, and I was very much worried. My interest in Science was aroused through some chance remarks of a fellow employee who told me that his wife was a Christian Scientist, that this Science did heal sickness, and that he had actually seen instances of this healing.

There was a Christian Science church near our home, and I attended a Sunday service. I was tremendously impressed by seeing a church filled to capacity, and by the joy and spontaneity of the singing. I decided to read the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and before I had read very far, I was sure that I wanted to know more about Christian Science. It seemed to

me that a next step could very well be a test of its healing power. I was bothered at this time by a catarrhal condition, so I went to a practitioner and asked for treatment. Within a day or two the trouble disappeared. I was convinced that Christian Science was what it claimed to be, and I decided to study it in earnest.

I have had many healings since that time. Colds, stomach troubles, influenza, fevers, and sprains have been met promptly and completely. A tobacco habit of many years' standing was destroyed through a realization that such a desire did not exist in the consciousness of the real man, and through a determination to insist upon this fact whenever the contrary suggestion presented itself. Another healing for which I am very grateful is the healing of a sense of self-consciousness which was preventing my giving expression to my gratitude at Wednesday evening meetings. When I realized that there is only one Mind, and, consequently, only one self, and that this "self" is conscious only of good and can never be nervous, apprehensive, or timid, the fear disappeared and has never returned.

A wonderful opportunity to prove the ever-presence of supply came with the recent slowing down of business. Activity in the building field, in which I was engaged, came to a standstill. Securities that I owned became valueless, and I was out of work. "Through radical reliance on Truth" (Science and Health, p. 167), a determination to be active, and a willingness to "follow the leadings of truth" (*ibid.*, p. 151), even though it seemed to mean the scrapping of much professional training and experience, new and useful employment was found.

I am very grateful for the help that Christian Science has been in

the bringing up of our daughter. She is a strong, healthy girl of twelve, and has never been given a drop of medicine. When I contrast her experience with the constant doctoring to which I was subjected as a boy, I realize that this has been one of the "sublime proofs of the supporting influence and protecting power bestowed on man by his heavenly Father" (*ibid.*, p. 387).

I could never completely express my gratitude for the discovery of Christian Science by Mary Baker Eddy, and for her work in establishing the movement that has been protecting and disseminating this great truth. I am grateful for the consecrated practitioners who have helped me over many rough spots. I am grateful for class instruction from a loyal student of Mrs. Eddy, and for the blessings and the opportunities for service and demonstration that have come to me as a member of a branch church and of The Mother Church. Surely, we who have been led to the study of Christian Science can rejoice in the possession of this "pearl of great price" that destroys fear, ignorance, sickness, and sin, that establishes confidence and assurance, and that leads us into harmony, joy, and peace.—*Horace Bringham, Birmingham, Michigan.*

SINCE I accepted Christian Science as true Christianity several years ago, it has been to me a school of advanced education in spiritual, intellectual, and therapeutic knowledge. In so far as I have abided by its laws I have been healed of sin, disease, and a mania for dissecting creeds, ever seeking religion as taught by Christ Jesus. I rejoice that I have found it in Christian Science. I was reared in a pious home of old-time faiths, which taught the con-

summate wrath of God expressed in fire and brimstone, and Bibles were as plentiful as doctrines, but the Word therein was not discerned spiritually as understood in Science and Health by Mrs. Eddy. A thorough understanding of spiritual creation, utilized, is a prophylactic as well as healing balm for the belief that the real man is subordinate to the physical senses.

As to physical healings which I have experienced in Christian Science, they are numerous. With my children, pneumonia, whooping cough, infection, abscessed ears, and many other diseases have been quickly overcome. In my case, transformation from semi-invalidism to a state of satisfying health has been justifiable cause for a paean of praise for many years.

I recently received a healing from the effects of a fall down a flight of stone steps to a paved walk. There was a conspicuous indentation of the skull above one eye. Both eyes quickly closed from inflamed swelling of the flesh. There were lacerated limbs as well as shock to the nerves. Though stunned into momentary unconsciousness I was vehemently declaring as if to an enemy, "God is my life! God is my life!" No one apparently sensed my distress, though one or two people passed by.

After a few moments of mental work I was able to rise and walk more than a block to a streetcar line. While I was awaiting the car a newsboy, observing my battered and pained appearance, asked if I did not desire a taxicab. The streetcar having arrived, however, I entered it with his aid, to find only crowded standing room. I traveled thus a long distance, declaring that "there is no room for imperfection in perfection," as Mrs. Eddy states in Science and

Health (p. 424). Reaching my destination, I called for help from a practitioner, who for years has been a loving friend and able counselor to me and mine. That peace of which none are so fully cognizant as those who have experienced spiritual healing immediately came to me, and I was able to prepare and partake of a meal and rest peacefully through the night. After two or three treatments all physical evidence, save the apparent fracture, soon disappeared. That healed in a few weeks and left no marks or scars to remind me of it.

For this healing and the kindly ministrations of a loved one I am humbly grateful to that one and the dear practitioner whose prayers have always brought healing balm, as well as to the others here and elsewhere who have through such ministrations restored far more to me than freedom from illness.

I am indeed aware of my debt of gratitude to Mrs. Eddy for the understanding of an ever-present Father, for membership in The Mother Church and in a branch church; for the periodicals, which I find indispensable; and for the kind friends whose timely advice or helpful rebukes have been lessons of advantage in seeking after true knowledge.—(Mrs.) *Margaret K. Ingraham, Los Angeles, California.*

WHEN a young girl, I was allowed to go to any church or Sunday school I cared to. Usually I attended where my friends went, and I visited quite a number before I started going to the Christian Science services. There I was so completely satisfied that my interest and study have continued for thirty years.

At first there was no Sunday school for me. Children were only accepted up to twelve years of age. But soon

the age limit was raised to twenty years, and I went the very first Sunday and from then on until I was twenty. For this experience I am very grateful. It gave me a wonderful foundation in the study of Christian Science. It has also helped me through the years during which I have taught in Sunday school myself.

I have always loved the Bible, and the study of Christian Science has made it dearer all the time. How many times a verse from the Bible, a passage from our textbook, or a line from a loved hymn has proved an angel, healing, saving, comforting! I am happy to be able to share this blessing with my family. My husband and four children are making greater use of it all the time. We are all members of The Mother Church; the children joined when they were twelve years of age, and have been richly blessed thereby.

Many healings can be recorded: of colds, influenza, quinsy, eczema, results of accidents, convulsions, and other difficulties too numerous to mention. I have proved that gratitude heals, and that Christian Science is a religion of joy. The experience of protection from sickness is an even greater blessing, and I am deeply grateful for a happy, harmonious home.

The privilege of class instruction has been mine, and I am realizing more every year at our Association meeting how wise Mrs. Eddy was in establishing this feature. We are learning how to put our understanding to better use in helping the world. There is no greater joy than to prove that the kingdom of heaven is at hand. The periodicals were a great help to us while we were away from other Scientists, and they helped to keep our lamps burning.

We were glad to hold services even though only a few could attend, and we find the interest in Christian Science growing. I pray to be obedient to Mrs. Eddy's admonition to every member of The Mother Church (Manual, Art. VIII, Sect. 6), namely, that he be not "made to forget nor to neglect his duty to God, to his Leader, and to mankind."—(Mrs.) *Gertrude B. McKibben, Fall City, Washington.*

In gratitude to God and to our revered Leader, Mary Baker Eddy, I give my testimony with the hope that it may benefit another.

For many years I had a dread of extreme weather conditions, such as high temperature in summer and low temperature in winter. Also, it seemed curious to me that a planetary system should be so out of harmony with its inhabitants, but I thought that perhaps it had been made perfect and had changed since being created. These are some of the many thoughts that ran through my consciousness while I was working out a solution to error's false claim about a material universe.

One morning I was seated in a trolley car on my way to work, and I noticed that nearly everyone on board was beginning to show signs of suffering from what appeared to be the start of a very hot day. The car passed a signboard on top of which was mounted a large thermometer. The temperature was extremely high for such an early hour, and as the people saw this reading it seemed to intensify the suffering among them. As I observed the situation, the experience of the Hebrew boys in the fiery furnace came to my thought. It seemed that this condition was very much less a problem than that of the Hebrew boys, although the

intensity of the heat was plainly evident.

It was then that I thought about Christian Science and what it would do to such an aggressive mental suggestion—how it would banish such erroneous thinking and place in its stead a pure, harmonious atmosphere. God's ideas carry on their activities unhampered by the waves of error. As my thought was lifted, the "still small voice" in clear, unmistakable words said to me, "Mercury has no dominion over man." This indeed was my answer. It freed me immediately from the claim of extreme temperature, and I have since had no dread of extremes in either heat or cold. This to me is another proof of God's nearness to His creation and shows the power of Christianly scientific thinking. I am indeed grateful to God and to the many practitioners and friends who have so generously helped me and my family.

I am also grateful for a healing of depression. I, like many others, suffered the loss of home, position, money, and all that seemed dear in human existence; also, evil tried to do all it could to disparage my character and place me in a bad light among my friends and business associates. I carried on through the help of practitioners and the study of Christian Science as taught by Mrs. Eddy. The task was slow and arduous. The suggestions of mortal mind would say that Christian Science heals disease but it does not work in business, and at times I would almost be convinced that this might be true. However, I did not at any time have the thought of giving up Christian Science, as I had been healed by it and had seen it heal many diseases, both in my own family and with others. The situa-

tion as to sickness and business is identical in its claim, for the argument would say that in illness one has good days and bad days, and also in business one has good days and bad days. These conditions were healed through Christian Science, and I have learned that good health and good business are wholly contained in the "day" of Truth, which is "the irradiance of Life," as defined on page 584 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.—*Raymond Jones, Omaha, Nebraska.*

I SHOULD like to express my great gratitude for Christian Science, and for its Discoverer and Founder, Mary Baker Eddy, whose consecrated study of the Bible enabled her to give to a waiting world a religion that heals all diseases.

In 1923 I commenced the study of Christian Science, and in a little while was healed of double rupture of sixteen years' standing, of varicose veins, and of fallen arches. My joy at being free of all the supports I had worn for these conditions through gaining a better understanding of God, and of man made in His image and likeness, was beyond words to express.

In 1924 I was taken with violent internal pains. I had not been attending church very regularly, and did not know there were practitioners upon whom we could call for help. My husband called in a doctor, who ordered an immediate operation for acute appendicitis. I submitted to this as being the wish of my husband and family. I had little fear and went under the anesthetic holding to the words "God is my life," and regained consciousness feeling quite calm. The medically expected complications attendant on such a serious case set in,

and the doctor gave little hope of my recovery. I had no fear of death myself, for I was holding to the fact that God is my life, and that I was quite safe with Him.

When I had recovered sufficiently to move, my sister took me with her to Wales. The doctor said that I was not out of danger, and that we should get another doctor as soon as possible. However, my sister had been for some while interested in and studying Christian Science, and she took me to a practitioner. I made very rapid progress, and was soon able to return home and do all my own housework as usual. Since that time I have been entirely well, and have not had a day's illness, thanks to the study of Christian Science.

After returning home I called to see the doctor, and to pay his bill. He was very much surprised to see me, saying that I was a marvel. He told me I had had three most deadly diseases, any one of which was sufficient to kill. I said that I had faith in God. He answered, "You must have, and you have been spared for some good purpose."

I am also very grateful for the protection we get through the daily study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy; also for all of Mrs. Eddy's writings, for the Christian Science periodicals, for the church services, and for the lectures, which are always so helpful and inspiring. I am grateful for membership in The Mother Church and in a branch church; to Christ Jesus, our Way-shower; and, above all, to God, the Giver of all good. My sincere desire is to prove worthy of the name "Christian Scientist."—(Mrs.) *Levia Davies, Devonport, Devonshire, England.*